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What I Believe

by An Ordinary Woman

A magazine devoted to Christian healing

The Spirit of Truth Floods Me with the Light of Life, and I Am Made Whole.

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Devoted to Christian Healing

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CONTENTS

What I Believe, *by An Ordinary Woman* 2
Overtones, *by Ellen A. Reynolds* 15
About Your Karma, *by C. O. Southard, M. D.* .. 19
Unity through Coöperation 27
by Elizabeth Barr Haas
Using One's Experience, *by Fayette M. Drake* .. 34
Imagination, *by Iora Dowler* 38
Oneness, *by Eugene Rowell* 46
Sunday Lessons 47
Journey's End (Song) 65
I Walk New Ways, *by Bertha Ford Simms* 66
Silent Unity 67
Health and Prosperity 68
Prayers Answered 71
Help from Silent Unity 79
The Purpose of Unity 83

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NRA WE DO OUR PART U.S.

What I Believe

By AN ORDINARY WOMAN

The presence that I call "Father" sheds light and love and life

Anyhow, I know, and I mean know, that any prayer made in the spirit of selfless, unadulterated love never fails of an answer

Because I honestly believe with all my heart in these few things, there is nothing that can daunt me for more than an instant

I HAVE BEEN READING a series of articles entitled "What I Believe," written by women who are distinguished in different lines of achievement. What these women have to say is, by reason of their prominence, of real significance. Yet it seems to me that they are in a way set apart from the common or garden variety of women by their very distinction and that their faith represents the faith of women thus set apart.

Besides these few great ones there is a great mass of us women who are just ordinary, who have no special public work, no special talent perhaps; the sort of women, young, old, vigorous, fragile, whom one meets in the subway or in the street cars rushing to work in the morning, coming home weary at night. (And "home" may be an apartment or a cottage with children pressing their noses against the windowpanes at nightfall, or it may be one room with a gas plate and loneliness.) Then there are women who begin by getting breakfast for a rackety family and fill the rest of their day with washing and ironing and scrubbing and cooking and mending—with maybe a meeting of the Ladies' Aid or a cheap seat at the movies for relaxation; women whose lives are punctuated by feeding spinach into a little red gullet or change into a

cash register. Just ordinary women.

As I read what the distinguished women believe, somehow I wanted to know what these others believe —that is, the thinking portion of them; those who do not leave it entirely in the hands of their church to lay down what they shall believe.

Suddenly I realized that I was—not potentially, but actually—all of these women; for all the things mentioned above I was doing, or had done. Now, at middle age, still a working woman with the remnant of a business and a home to look after, I can truthfully say that I have had experience of most of the situations, both physical and emotional, of the ordinary woman; and that through this experience I have developed a workable faith.

THE FAITH OF AN ORDINARY WOMAN. I know what I believe and why I believe it. It isn't an orthodox faith, though I was reared in orthodox fashion. But it is a faith that stands by me in every crisis. It governs what I do; big things and little things, even silly things. It is not a crystallized faith. It has grown from small beginnings and is still growing. There is only one thing that I have found absolutely necessary to its growth, and that is a place of quiet, some sort of sanctuary or retreat. That sounds difficult, but it isn't if you make it your main objective until it is attained.

I live in a large city midst jangling and clanging. My place of abode is very small. Yet I am lucky enough to have in it a cubby-hole with a window and a broken-down old chair. Not a day goes by but I take time to drop into that chair and relax, closing my eyes. Cares don't always drop off me "like a garment," I regret to say. Sometimes they have to be tugged at until they peel off like a kid glove. Then I can really be myself!

"Father, it is good to be here with You!" Sometimes I say the words; sometimes I just let them say themselves as the tension drops away.

But there are ordinary women who have not even such a retreat as this. I know, for before I was married I lived in one room. Yet even there I had a special corner by my one window. Even though it looked out over dirty roofs and spiky chimneys, and though traffic clanged and roared below, on the street side of the building, it became very still when I thought myself inside myself, somehow. I imagined it a garden with God standing there smiling lovingly at me. I could not see His face—but I knew it was God! So I know that no matter how "compassed round" she may seem to be, any ordinary woman can find a quiet place during some part of her day.

WHEN A VERY SMALL GIRL I had learned a formal expression of the faith of my parents: "I believe in one God the Father Almighty, Maker of heaven and earth." I still say it when, rather infrequently, I go to church. I still believe it. Especially when I read —with an eager desire to enlighten my vast ignorance of science—about the new discoveries concerning the cosmic rays and the reduction of matter to light—that mystic first command "Let there be light." And now science finds light as the basis of everything! A sort of *living* light, literally making heaven and earth. But God is light, "Maker of heaven and earth." You see? It is not clear, but that's the way my mind works when it is feeling after things to hold to.

Then there seems to be a special quality about light that makes its particles cling together to form larger and more complicated groupings. I do not understand how it works scientifically, but when I think of the wonderful drawing power of love—any sort of love—above all, the warmth and closeness of the love that I feel in my quiet place—I wonder if some day the splendid men who are dealing with problems far beyond the reach of an ordinary woman, will not find out that this unnamed quality of light is a special sort of love? I can imagine how amusing this will be to a real scientist!—except maybe Robert Millikan. After reading

some of his speeches before various organizations I have found my faith strengthened quite a bit! It seems to me that God started as light and then through love became life. That is as far as I can get. It all comes back to just this. The presence that I call "Father" sheds light and love and life; in the love I feel for my friends there is light and life, and it is the light and life in them that makes me love them. It is a closed circle, but it keeps widening to take in more and more.

WHEN ANYTHING HURTS the life part of me in any way I turn instinctively to the love part, that warm, binding force. I creep just as close to the heart of it as I can and hold fast until the storm is over. I seek out love just as does the little tad that comes running to Mother with a hurt finger. And this is the point, solace comes. I have never known it to fail. It is not imagination; it is the most real thing in the world. It is an "understanding" compassion. When a mother cuddles her weary child, her sick or hurt child in her arms, it is not the arms that are the comfort. A robot couldn't do the work. It is the understanding love that the child feels inclosing him. I have precisely the same feeling when I turn within to the presence that I call Father. I rest and relax and feel divine love stealing through me. There is an inner light, a tiny little glow of a light, that rests in the Father. Light and love.

So of course I believe in prayer. I mean by this, I believe that there is a real means of communication between ourselves, as spiritual children, and Spirit whose substance of light and whose nature we share. Yet if the light that is the Father became life-in-us through love, the only way I can see to get in contact with—to pray to—light is through love. Anyhow, I know, and I mean know, that any prayer made in the spirit of selfless, unadulterated love never fails of an answer, provided it has the force of faith back of it to push it all the way. And it seems to me that this

force depends on just two things: Believing honestly that God is our Father, possessing all the beautiful qualities of fatherhood in the supreme degree; and believing that He will answer our prayer—in terms of Spirit. But He is not going to give us a stone when we ask for bread, though we may have picked out a lovely looking loaf of granite under the impression that it was food; and He is not going to give us a serpent, however shiningly disguised as a fish. Personally I have given heartfelt thanks for my many prayers answered in a wonderful way; but the deeper thanks —as I look back—is given for the wise denial of the edible-looking stones and the shining, finless fish that in childish ignorance I have asked for!

I AM ASHAMED to think of the numerous times I have stood looking out of the front window for God to come riding by on a white charger when He was actually standing on my doorstep in the form of a little neighbor child waiting to get in! As a friend of mine, a joyous woman all but starving on a desperately barren ranch, wrote me only today, "Isn't it absolutely funny, the way one's prayers are answered sometimes?" I know God has a sense of humor—without it, He would have given up being God long ago!—not the horrid, ironic kind that is often cynically ascribed to Him—Him safe in His heaven and His puppets writhing about on earth! No; more the sort my own father had. If my father brought me a present he never delivered it but hid it away. I never knew what it would be, except that it was usually what I found myself needing most. Then I had the fun of hunting for it. I still remember the twinkle in his eyes when I would discover it in some unlooked-for place. I feel sure that God's eyes must twinkle when we recognize as a precious gift from Him something that we sort of stumble upon. I cannot think of Him as a doddering old man both unwise and transparent, pulling out of a Santa Claus pack, with due solemnity, something that our childishness has demanded of Him. It is a very

definite part of my faith that this world and all worlds are ruled absolutely by law, and that a law of light and love. Prayer is—must be—in accordance with that law. Its mystery lies in our not knowing all the workings of the law. But when we have prayed in selfless love, it then behooves us to recognize the answer when it comes. When it comes, as it often does, in such friendly human guise that we do not recognize its divine quality, we feel it to be so much a part of the law that it would have happened anyway. To me the saddest thing about human life, in fact the only sad thing about it, is that we do not recognize its divine quality when it is dressed in its everyday clothes!

THEN I BELIEVE in Jesus of Nazareth as the Christ. And I know now, after passing middle age, what those early Christians meant by calling Him and His teaching the Way. I wish we might have kept that quaint old name, although maybe it would have come to mean something just as cold and lifeless as the word Christianity sometimes means today. Understanding Him as the Way is a matter of experience rather than explanation. The key lies in seeing Him as a sort of "prism," catching the light of the Father of lights and displaying it on the screen of the world in all its parts or "primary colors" so that we may understand it, analyze it, study it.

I don't believe it really makes much difference how much we take to doctrines about Jesus: Whether there was a virgin birth or not; whether the chronology of His life is correct, or even whether the outer facts themselves are accurate. I say this in all reverence, for I personally believe with all my heart that Jesus did live and teach pretty much as those early Christians say He lived and taught. But my fundamental belief in the reality of the Son of God on earth would not be overthrown if incontrovertible proof were laid before us that Jesus of Nazareth was "built up," a composite of men's dreams and visions and longings. I mean that I think we have had through these last

two thousand years such proof of the divine that is in man—the Christ on earth—that we could accept a Jesus born of divine response to earth longings, having His manger in the intuition of the human soul. It is very hard for me to make clear what I mean, for I personally believe, as I say, in the historic Jesus. I feel with a distinguished jurist that there is no figure in all recorded history with more authentic evidence of having lived, taught, and worked. But I am trying to get right down to the core of belief, and I find that everything I believe in rests on the authority of my own response to Spirit within myself.

And as I study our children of today, I begin to feel that with those who have faith, their faith came in this way. I think that when Jesus said to His beloved and devoted friends, "It is expedient for you that I go away," He may have meant something just like this. He did not want the emphasis to be put on the facts of His earthly life but on the significance of His message and its marvelous truths continuing to be with them in the form of a brooding spirit over the earth. Maybe that is heresy, but it is what I believe.

PROBLEMS OFTEN CLEAR UP in a funny way. I think a break in our radio broadcasting station helped me to see what Jesus of Nazareth has meant to mankind—more than any amount of studying over the matter.

The break occurred, of all times, during the solemn moment when the new President was taking the oath of office. For an instant, thousands of people who had been listening in were thrown out of touch with the event. Those at the station saw instantly that the break would take some time to repair. Quickly one of the men snatched the broken ends in his hands. Connection was reëstablished—through his body. That may not seem mystic to anybody but me. Yet do not you see parallel? It is the special message of Sonship to be given out, the message of life that continues in some other form besides the bodily one. The connection was broken because there was only one very small

and insignificant group of people who believed or cared. The "personal radios"—the receiving sets—went silent. Dead. Then, suddenly, the ends—human and divine—are grasped in the hands of a—well, a specially equipped operator, anyhow. Connection is resumed through Jesus' body. The force of the thing killed Him, but He held on with all His might until the message came through.

WHEN I LOOK THROUGH my Old Testament I grow actually sorry for God—the number of times He tried to get that message through! Why, it is everywhere, but so shot through with human static that nobody can get a clear idea. With the prophets it is all blurred with visions and their human woes. With others it seems to be mixed up with their buying and selling and marrying. Whatever you may think of Jesus of Nazareth, you will have to admit that through His majestic and yet wholly appealing figure came the only absolutely clear message the world has ever had. That is why I believe in Him.

But as Paul said, when he had got this far in persuading some of the early skeptics, if in this life only we have hope in Christ, then we are of all men most miserable. So I believe that the most important part of the Christ message that was relayed to us through Jesus has to do with the resurrection. Jesus had taught it patiently. Probably, like most teachers, He thought His followers had grasped it a lot more clearly than they had, for they were simply overwhelmed when He was pronounced dead and their own eyes saw Him dead. Probably the most utterly bewildered, desperately disappointed group the world has ever known were to be found gathered together over Friday night and Saturday. They had had hope of Christ in this life and were of all men most miserable.

To me it has always seemed of special significance that the first glimmer of light came to a woman; a woman who, despite her reputed sins, loved so deeply that she wanted to get away from the general wailing

over His loss and go direct to the one who had always understood her and loved her. She wanted to "weep there," in quiet and in silence.

MAYBE I AM SPEAKING only from a very ordinary woman's standpoint when I say that whatever we may affirm in the way of faith, our real living assurance of the continuing life comes through personal experience when we go to the tomb (literally or figuratively) of one we love very much to let our broken heart have its way, and "weep there." I think Mary's experience is characteristic of the ordinary woman's psychology. The first realization that comes is that the tomb is empty. Oh, that terrible feeling of emptiness, world emptiness! Then, torn between terror and hope, we at length cry out in that bitterest cry: "They have taken away my Lord, and I know not where they have laid him." "They"—a power outside of Him—of me—have done this to me! Even while realizing that it is not the hands and feet and flesh that has meant our beloved to us, when we no longer see him, we cry in the agony of a wounded heart, "They have taken away my Lord!"

"They!" Powers of evil. Yet we know that there is no power but of God. Then we begin to realize that this cry, despite its bitterness, is a cry of love. It is a concentration of all the love and longing of a woman's soul. And when it is such, it is answered. It is answered as it was for Mary. There is no more mystical experience than the assurance, as clear as the assurance that once he stood before you, that the beloved is not dead; that though you cannot touch him, though you do not even recognize him at first in the blindness of your eyes, he lives and speaks your name and you feel his love. I believe that this comfort never fails to come to one who loves selflessly and intensely and who goes away to be close to her beloved whom she has believed to be a son of God.

Personally, I support an honest belief in a historic Easter—agreeing again with the various legal minds

who attest that the witnesses for the resurrection of Jesus are as credible as any in all history. But even if I were in doubt with respect to the historic fact, the witness of my own spirit and that of others who have gone through the experience at the tomb of their beloved have established for me beyond the shadow of a doubt the truth of continuing life. I do not say "eternal life"—for one reason only, that expressed in the words of a well-known hymn, "One step enough for me."

THERE IS JUST ONE MORE fundamental and definite belief I hold. The reality of "Emmanuel." God with us. God dwelling in us. The Holy Spirit. I have never been quite clear about the doctrine of the Trinity. I think it was the word "persons" in the definition given me that always threw me off. When I asked for an explanation of the Holy Spirit, I found that this explanation varied all the way from a dove to a complicated theological monstrosity that outraged my common sense. So I gave up.

It took me a long time to make any connection between this Spirit of truth, the Comforter, and the lovely spirit that I saw shining through the eyes of my dear ones, the light in the eyes of an innocent child, the nobleness in the nature of a practical man of affairs. For a long time I would smile to myself when I saw this and say silently, "That's the God in him," just as we recognize certain traits in our children as being identical with those of their forbears. Then little by little I began to see this lovely thing, the God-in-them, as the universal Spirit that in some way rested upon the head of each one of those in whose eyes I saw it shine. It is not many spirits, but one Spirit, the Spirit of God, that dwells in the sons in whom He is well pleased. It is as simple as that! A lot of complicated theological doctrines cleared up at one stroke!

"Because ye are sons, God sent forth the Spirit of his Son in our hearts, crying, Abba, Father." And

whoever calls God "Father" does it—can do it—only because the Spirit of His Son, the Holy Spirit, abides in him.

BUT YOU WILL PROBABLY SAY that this does not take me very far intellectually. I grant you that. I am not an intellectual woman. But it has taken me pretty far into life! It has done a lot toward my just living. It is a faith that "works." In the first place it has made my whole approach to life simple and joyous. Because I honestly believe with all my heart in these few things, there is nothing that can daunt me for more than an instant. My faith provides me with a sort of a gyroscope that rights me when I am bowled over. I have faced the usual quantity and quality of difficult situations, of bitter hard times of various sorts. I am still facing a few. My friends might tell you they think I have had rather more than the usual allotment. In fact, though, I think they have taken my life harder than I have! I suppose the reason is that this "what I believe" causes me to identify myself—my real me—with that unquenchable spark inside. That certainly makes existence easier by banishing fear.

Then it gives me something very lovely to live with. There is a buoyancy about life such as you feel when, learning to swim, you first discover that if you stop thrashing about and rest in the power you feel under you, you can't sink. But I grant you that this very zest in living makes me do a lot of things that seem childish. I suppose the inner joy that makes me go about my simple little home to put it in order and make it shining, with the whispered prayer that a weary angel of either the visible or invisible variety may drop in for a rest from the clanging noises and bitter complainings of humanity—I suppose that is absurdly childlike. It is. It has absolutely nothing to do even with the intellect that I possess. It is just a perfectly natural expression of the self nobody knows. (I should perish of overexposure of the soul if any one should

discover that I do these things!)

I SUPPOSE NO REALLY intellectual woman would kiss the pillows every night as she turned down the beds and make a tiny sign of the cross on each as a symbol of sonship. Nothing more. No ritual about it at all. Even a nightgown gets a furtive kiss and a hurried blessing. Because it seems to me that most of the protection that God gives us comes through our love for one another, and because, to me, the richness and the power, and the glory of that human-divine love was shown on the cross.

I hesitate to offer merely these silly little things as evidences of the inner joy that gives a plain, hard, simple life a lovely light. Of course it does not end there, or even start there. But other things might seem just as childish. And I wonder sometimes if we can be quite sure what are the childish things. Sometimes they come to mean such a lot. Maybe it is not wise to "put away" all "childish things."

When Jesus of Nazareth was a little boy, He probably said His prayers at Mother Mary's knee. And being a good little Jewish boy, after He had prayed His special prayers and repeated a psalm (probably one that His ancestor David sang on the hills as he kept watch over his sheep), He would say, as nearly every little boy of His race did, "Father, into thy hands I commend my spirit." Many times He might have said it sleepily just before He hopped into bed. I like to think of Him in that way, as every ordinary mother does, I am sure.

And then I like to think of how He said it once afterward when the end of the day had come for Him, the busiest and weariest day of His life, when in addition to all He had gone through Himself, He had had to comfort everybody else: cheer a thief who was nervous about dying, and make a last, sweet arrangement for His mother's life. Maybe it was because seeing her there reminded Him of the days when He was a little boy, or maybe He had a majestic, splendid vision

of what was to come to Him. I don't know, and nobody else knows. But it seems probable to me that, being human and terribly hurt and tired and drained of love to the very last drop, Jesus may have had nothing left in Him to enunciate as a magnificent summary of His teaching to be quoted as His "last words"—only that little prayer that He had just said before He fell asleep, "Father, into thy hands I commend my spirit."

So, when we get right down to it, what I believe may be summed up in those eight words. I cannot see that there is anything more to believe. There is no doctrine taught in any Christian church that is not summed up in those words; the doctrine of the Trinity, Father, Son, and Spirit; of prayer; of the resurrection. But the pitiful thing about it all, it seems to me as an ordinary woman, is that they have been made into doctrines, these words of one who fought doctrines all His life, and who at the end of it turned simply to His Father repeating a childish prayer: "Father, into thy hands I commend my spirit."

A Prayer of Beauty

Hear my prayer, O Father!
Help me make the life I live
A thing of beauty; let each word and deed
Exemplify Thy goodness and Thy love;
And let the passing moments of my life,
A-dropping like the petals of a rose,
Be fragrant with the perfume of Thy Truth.
For this I pray.

—*Herwart Ernst Vocke*

OVERTONES

By ELLEN A. REYNOLDS

The Maker has formed in each one a perfect spiritual instrument; one that is capable of absolute harmony

Intelligent practice enables us to acquire the necessary technique that will make the production of harmony habitual with us

THE "SPRING SONG" rings out from the great carillon in the tower near by in tones that are unusually brilliant and melodious. Their soft but penetrating quality places these chimes in a musical class of their own, yet a casual examination of the separate bells, from the smallest weighing ten pounds to the largest, which weighs over eighteen tons, reveals apparently only ordinary metal molded into the usual bell shape.

From the *carillonneur* who plays these costly chimes and from others interested both in music and in the mechanics of sound, we learn that a bell when struck gives out a composite, not a simple tone. This composite tone is made up of a fundamental note such as C major, for example, and of one or more notes called partials or overtones that have a higher number of vibrations per second than the fundamental note. When the number of vibrations of the overtones is an exact multiple of the number of vibrations of the fundamental note, the overtone is called a harmonic. Harmonics lend richness and brilliancy to the fundamental note and in all good musical instruments such as the piano or violin, the overtones are nearly all harmonics. In bells, however, many of the overtones are inharmonics, which sometimes sound so predominantly that they may be mistaken for the fundamental and thus produce discord. A skillful bell player must there-

fore acquire a technique that will enable him to slur or subdue these discordant overtones so that the fundamental note becomes the dominant one enriched by the harmonics.

The rare quality of a carillon is due, however, not only to the art of the *carillonneur* but also to the expert skill with which the bells are originally fashioned. Bell founders have learned by experience not only how to mix the bell metal, but also how to remove metal from certain places on the bell so as to time the predominant overtones and make them harmoniously related. The German poet Schiller, in his poem "The Song of the Bells," describes the artistry of the workers who have devoted their lives to the molding of these fine instruments in order that they may produce the greatest harmony; and this great carillon was fashioned by similarly expert workmen.

THE PLAYER OF BELLS, like all other musicians, must acquire the peculiar technique necessary to play his special instrument. With great care he plays over and over not only entire compositions, but also exercises, separate measures, and notes until facility and the desired quality of tone are produced. Even the six largest bells of this carillon, the clappers of which are operated electrically, must be modulated and blended by the skill of the player so as to produce a perfect whole.

In much the same way as the *carillonneur* plays these chimes must we learn to play the great instrument of life. The Maker has formed in each one a perfect spiritual instrument; one that is capable of absolute harmony. From the great fundamental, the omnipresence of good, we may derive the harmonious overtones of perfect confidence in our own good and that of others, regardless of external conditions, and thus send out dominant notes that are rich and tuneful. In contrast to this, since we are free agents, we may emphasize evil instead of good; or we may sound so weakly our fundamental of omnipresence that only the dis-

cordant sounds of fear, anxiety, or worry can be heard, with resultant discords.

When the note of universal love is sounded together with its harmonics of kindliness, usefulness, and unselfishness, the resonant quality of a spiritual life is impressed upon all with whom we come in contact. If the notes of envy, greed, irritability, self-interest, and race or class prejudice are dominant, however, the keynote of love is muted and we must not be surprised if our love melody is not recognizable.

WE BELIEVE IN a great intelligence, an omnipotent power that has created the universe; of which we are an organic part. This "presence that filleth all" must by its nature include us in its keeping. A song of power will therefore be transmitted if we stress the fundamental of our unity with all wisdom and suppress the discord of personal limitation and inefficiency. Horatio W. Dresser strikes this keynote when he says, "If you believe all efficiency is from the Lord, show this by living in accordance with divine Providence as vitalizing guidance today."

Scientists and religionists agree that we live in a universe made up of spiritual substance. Matter is regarded as a form of energy, as a mode of motion, or as bottled-up light waves; not as a fixed, immutable entity. This spiritual substance is the absolute reality that expresses itself in different relative forms in our external world. Since from this universal substance all things came, in it is found the potential supply for every need. For this reason, poverty, lack, or discouragement are not lawfully related to the fundamental of abundance, and these discords must be muffled or silenced by constant turning to the great source in which all wealth is concentrated.

The mathematical law of exact multiples that determines the harmonious quality of the overtones in a musical sound, hence the quality of music, is only one of the many manifestations of universal law everywhere operative. The law by which like produces like

is equally exact when operating in our own life; and we recognize it as a principle by which we create the inner harmony that we want to experience in our practical world outside.

INTELLIGENT PRACTICE enables us to acquire the necessary technique that will make the production of harmony habitual with us. We sound joyously the notes of praise and thanksgiving for our knowledge of Principle and the opportunity to acquire skill in living by applying it. With infinite variety and supernal beauty the fundamental notes of omnipresence, omnipotence, and omniscience should recur in our simple everyday melodies.

By our mental attitude translated into words and deeds, each one of us transposes these great themes into simple life-songs that all can understand. The abstract principle of universal harmony may be difficult of comprehension to those not yet attuned to it, but our practical interpretation and application of it in the kitchen, classroom, office, or wherever we happen to be, will make plain to all the vitalizing Truth that we have accepted as our life *motif*.

WORDS

A word of blame can make you sad,
A word of praise will make you glad.
Since words bring joy or grief your way,
Be careful of the words you *say!*

—Vera M. Crider

About Your Karma

By C. O. SOUTHARD, M. D.

If therefore the Son shall make you free, ye shall be free indeed

Everything that exists is formed first in the realm of Spirit

In the consciousness of *I am* there is freedom and power

INQUISITIVENESS IS A VALUABLE FACULTY. Properly used it leads to the acquisition of much knowledge. To want to know, and to insist upon knowing, is carrying into effect the law "Seek, and ye shall find." Inquisitiveness is always decried by self-satisfied people who have reached the period when they lock the brakes on their thinking machinery for fear that a new thought might enter, and they skid along on old ideas. But it has been a real moving force in all advancement, in spite of all opposition. He who is satisfied that things are, without caring to know the whys and the hows, never gets anywhere. But the child who wants to know what makes the wheels go round is on the road to a liberal education and a deep understanding of things. Such a one will progress and discover wonders where others see nothing remarkable.

It was this spirit that led me to take up scientific work. Your true scientist is imbued with inquisitiveness. He always wants to know why, how, and what next. A real scientist is an active seeker after the truth of things. He cares not how he gets it nor how long it takes him. That is why we have made such great advances in the last few years. My own following of this method of thought opened the way to much useful knowledge; best of all, it gave me an understanding of the omnipresence of God that I could never have got otherwise. My inquisitiveness opened up a trail

that led straight to God as all there is. Scientifically, we see that the presence of intelligence everywhere is the only possible explanation of the universe. There is nothing remarkable in this conclusion; I merely followed a certain definite, fundamental law to its logical conclusion, while working back to the beginning of things.

The first fact impressed deeply on us as students was that nothing ever happens without a cause, and that a certain cause will always produce a certain result. This is the law of cause and effect, which is fixed and unchangeable. Many human ideas that are pure superstitions would be avoided if this principle could be definitely borne in mind at all times. The laws of the Medes and Persians were supposed to be absolute and unalterable, but they have disappeared from among us, while the law of cause and effect is still in force, just as it always has been and always will be. It is a law of God, of Principle, while the others were man-made.

WHEN WE WERE STUDENTS, we found by observation and experiment, both of which are methods of getting answers to questions, that this law is absolute and dependable. The old saw "There is no smoke without fire" is a popular way of expressing this truth. All scientific work is based upon the recognition of the immutability of this law. We learned to seek the cause of every action, then to start causes working in order to get certain results. If by chance the latter did not come out exactly as we expected, the problem then was to find the cause of the variation; for we knew that since the law never fails, there must be one.

Later we learned, also through observation, that our understanding of this law required an addition. The effect of one cause may of itself be the cause of another effect. This again may start something else, and so on indefinitely. The law of cause and effect works out as an endless chain of events, each being at once the result of that which preceded it and the cause

of results to come. The old rime of the lost horseshoe nail expresses this chainlike working of the law in a forcible manner. While we began working with this law in the material realm, we discovered that it applies in the mental field with the same force. For everything that happens begins in the mind.

Many years after leaving college I became interested in metaphysics, and I soon saw that everything that exists is formed first in the realm of Spirit, and then comes forth into the material form. This being so, the law of cause and effect is just as active in that kingdom as in the lower. In fact, if it were not a universal law of creation in the invisible, it could not be an absolute law. In following this lead logically, we go straight back to God as the one cause of all things, for there must be a first cause. We also discover that He works through this law.

NOW, I KNOW THAT you are asking how all this can possibly concern your life. It has everything to do with the conditions in which you now find yourself. The law, being absolute, works on every plane of your being. You have been using it all the time, but you have not used it wisely, so you may not be pleased with the results of what you started. If you put a cause in operation in the mental realm it will work out in the material. That is really the only way we ever accomplish anything in the so-called material world. We start it in the mental realm, and the law does the rest. "As he [man] thinketh within himself, so is he" is an ancient expression of this fact. Thought is a definite cause. The more firmly we concentrate on it, the more powerfully it acts. The character of the result that comes from this process will depend entirely on the kind of thought held and will correspond to it. An idea of imperfection will bring forth trouble in the body or affairs. A thought of good brings forth good just as surely as lighting a lamp dispels the darkness.

About the time that I reached these conclusions I came across an Oriental package, wrapped in mystery

and tied up with the string of secrecy. It was labeled "karma," and it was supposed to be some strange law, unknown to us Westerners, that wields a terrible power over man in spite of all that he can do. My inquisitiveness being still active, I boldly ripped the bundle open, and found, under the strange name, our old friend the law of cause and effect working in our life.

THAT WAS ALL THAT the package contained, and that is the law of karma that seems to frighten so many people. The only difference is that the Oriental philosophers gave deeds, acts, as the beginning of karma. Now, we know that every act is first a thought, so we must go farther back than they did—right into the realm of ideas. Then we see that the law is true.

Having discovered this law that rules us and having found that it is absolute, those ancient sages concluded that man is bound by it, with no chance of escape. Consequently he can expect no change in conditions, because the law must work itself out to the very finish. That is, a line of thought, once started, must continue to the end, whether it raises man to sublime heights or destroys him. It is true that most people accept it in this way, and if things do not suit them, they claim that it is their karma working and that they can do nothing about it. If this were true, man would be a very helpless being. But we know that it is not so, although the law is unchangeable. Every law is subject to modification if it cannot be broken, and a law may be applied in more than one way.

NOW LET US STUDY the working of this law, and we shall see how we can bring about changes without attempting to break it. At some time in your life you concentrated on a thought, which produced its effect. This was the first link in the chain. Your reaction to this effect caused you to hold the same thought or one like it. This produced a similar effect, but a more powerful one! This was the second link. The process continued, the chain becoming heavier and stronger

all the time as you established this line of thinking. Now it is working out in your life for good or bad, according to the character of the original thought. This may extend very far back. The chain now holding you may have originated during childhood. If reincarnation is a fact, it may have been started in some previous existence, and it is still working because you have continued to add similar links. This idea is very far from being impossible.

Some people say that the idea of karma is not Christian, but Paul called attention to this law in no uncertain terms when he said, "Whatsoever a man soweth, that shall he also reap." It is true. If you sow thoughts of thistles you will reap thistles, which will tear your fingers and cause you real sorrow. But if you sow thoughts of sweet peas, you will reap beauty and fragrance in your affairs, which will give you pleasure.

When Jesus advised us to do unto others as we would have them do to us, He was pointing out an application of this law. If you send a thought of love or of dislike to another, or if you express the thought in some act toward him, you have put in operation a cause that will bring back to you just what you gave out. It may not come from this person directly, but it will come in some way; for Jesus affirmed that the law is sure and unchangeable, and every investigation bears this out. The law of cause and effect, karma, is absolute.

NOW HERE IS THE SITUATION. You are living and working under this unchangeable law. It is a very important factor in your search for happiness. If things don't suit you, what are you going to do about it? There are two ways open to you. If the fact that the law cannot be broken frightens you, you will undoubtedly follow the lead of the Eastern fatalists and do nothing but bemoan your lot, thinking that it cannot be changed. You will have many companions to share your misery; for this idea is not confined to the Orient

by any means, it is quite widespread among our people. This is far from being the best way, however, and the time will come when you will be obliged to take the other road. Why not do it now?

If you choose to take the best way, begin by giving thanks that the law is absolute. If it were uncertain in its action, you could not depend on getting definite results. Being unalterable, you can rely on it, and you must do this; for you are going to use the law instead of letting it use you. Don't think that this is impossible. Just consider. You are adding links to the chain every day, every instant, in fact; but no person or power can compel you continually to add the same variety. You have the power of choosing the kind of thoughts you build into your mental structure, and since the law is absolute, you may know in advance what kind of results you will get. If you have been forging around your neck an iron chain of sickness, sorrow, and hard luck, stop it. Change your materials. Forge golden links of love, health, happiness, and success. Use these instead of the old ones, and you will create for yourself a nice new karma that will bring you the joy that the old one kept away from you. Freedom is better than fetters.

CEASE BEING THE SLAVE OF KARMA. Be the master craftsman, making the law produce the definite, good results that you desire. You may doubt your ability or your right to do this. God created the law, and He uses it as a method of work. You are a child of God and you have in you the power of using His laws. It only requires that you know your sonship. Until you do know this, you are under the law, a slave to it. But the minute you know yourself as His child you become free, and this freedom gives you the power to make use of the law. From this time, if you remain subservient to it, it is your own fault.

There is another law that helps to bring freedom. This is the law of grace or free forgiveness, as Jesus announced it. Forgive yourself all the mistakes of

the past, then you will be free to take right hold of your karma and make it what it should be. The law of forgiveness will release you from bondage to the chain of the past, it is true; but you must immediately begin to construct the new chain you desire, or the old one will come right back. "Sin no more, lest a worse thing befall thee." If you repeat the old thoughts, you will recreate the old karma and it will be heavier, because it will contain all the old links as well as the new. But if you forgive these old thoughts and let them go while you create the good, you will find that everything will work out as you desire. You see, the law of grace does not annul the law of karma. It modifies it, wiping out the errors and giving you a chance to make a new start. Now is the time to do this.

HERE IS WHERE CARE IS NECESSARY. To think a golden thought in the morning and then follow it with iron, brass, and lead throughout the day will not be productive of good results. Your lone golden link will be outweighed and the day's chain will resemble the duller, heavier links. Continual watchfulness is the word. You must pick every thought with care. Should a negative idea creep in, nullify it at once by a strong affirmation of the good. Get in the habit of doing this if you wish to keep your freedom and have a good karma.

You have a strong ally in this work. Christ in you is the lord of karma. Turn to Him and claim His power. Claim your true identity in His name as I AM, and assert it. In the consciousness of I AM there is freedom and power. Here you can, with His help, throw off instantly the old rusty iron links that have been holding you, and begin to create the golden chain of All-Good to which you are entitled. And still the law will not be broken. Christ does not break the law, although He is its master. He does not come to you to destroy it, but to use it. He fills it so full of good that only good can result from its action. And that is what you really desire. But you must ask Him

to take charge. Ask Him to keep you steadfast in the right way. Then you will have no trouble with this law; for it is a perfect servant when you are master, because it is absolute.

No, the law can never be broken, but it can be made productive of good. God never fails, consequently the law through which He works cannot fail. This point cannot be made too strong. I have heard people say that the law does not work for them. Their expressed doubt is what is holding them in bondage to the infallible law. It is preventing them from demonstrating their mastery of it. When you say, *"I cannot fail because Christ in me cannot fail,"* you have made a start in the right direction. You have begun the golden chain of success, which must work out as you hold to the law. What would you have? All good? It is all yours now if you become master of the law of cause and effect and work with it, using it as a magnificent tool. But the law must be followed consistently and continually, or you will sink back into the old conditions and be obliged to start all over again. Choose to be master, claim your unity with God, and let your Christ consciousness keep the law working for your good. This is what you should do with your karma.

"In Christ I am free from bondage. I am not a slave to the law, I am its master, and I use the law to make my life perfect."

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day.—HENRY DRUMMOND

Unity Through Co-operation

By ELIZABETH BARR HAAS

No tangle of human affairs is too puzzling for God to make straight

The time will certainly come when all our dealings with one another can be consummated with perfect childlike faith

When men come to realize their interdependence both from a physical and a spiritual standpoint, there will be no more war or pitting of brother against brother

IT HAS OFTEN BEEN SAID that it is beyond mortal power to enter into the secret place of another's being and that, try as we may, there must always be a space of suspended communication between individual souls where each stands aloof within himself, a solitary and often lonely spirit. Be that as it may, those who see with the eye of a higher mind know that since God has no barriers against Himself, likewise no barriers can exist between the souls of those who rest in Him. No longer need we mourn the lost companionship of a loved one or feel that there are personalities that we cannot humanly "contact"; for there is a spiritual unifying force that is far more satisfying than mere physical association can ever be, and there is a communication of mind that is sweeter and more enduring than that of the tongue or eye.

When men come to realize their interdependence both from a physical and a spiritual standpoint, there will be no more war or pitting of brother against brother. Knowing the fact of our unity, we shall be

saying not only, "If a kingdom be divided against itself, that kingdom cannot stand," but also, "A world divided against itself cannot endure."

Through coöperation with the presence of God-Mind many situations that would be puzzling are made plain to us, and many of the prosaic happenings and duties of everyday existence take on a new glamour. Suppose that in the course of your work you were called upon to learn the use of some intricate machine. Perhaps at first you approached the monster in fear and trembling, awed by its roar and clatter and its display of a power that you knew not how to control. If in this state of mind you strove with it and tried by main strength of will and muscle to bend it to your designs, you would no doubt find it a thing perverted under your hands, and would accomplish nothing. However, if you would recognize that the machine has an intelligence within itself and if you would hold in abeyance your own ideas of how it should perform, you would find it as tractable and obliging as a well-trained steed.

Even the man who invents such a machine, and who in all conscience should know as much about it as any one, recognizes the presence of an intelligence in it that is not an actual part of any of its mechanical structure. Perhaps he has some technical name for this phenomenon, but let us call it "God." Everything in life that we come in contact with displays this same intelligence. Even the pen I write with has to some extent a greater knowledge of its powers than I have. In other words, I cannot expect to dip my finger in ink and write as legibly or as well as the pen can do it for me. Therefore it is perhaps best not to strive with anything and seek to bend it willy-nilly to our own will, for in that way we often come to grief. If we realize that a quality of Divine Mind is working through everything we touch or use, we can so shape our own mind about it that it will become an instrument for our constructive growth.

SO MUCH FOR THE TOOLS with which we work. As for our contacts with one another, we often find situations confronting us where we hesitate to lift even a finger one way or another for fear that the scales will tilt in the opposite direction to that which we desire. When, humanly speaking, our hands are tied, there is but one way to alleviate the circumstances and that is to turn the whole situation back to the power that created it—God.

Holding to the will of God as the triumphant banner of our endeavors, we are enabled to approach a problem thinking that "God has some good in this for me," and we proceed to fashion our life about it and to fit it into our life until, almost miraculously, it seems, we find that we are not facing a problem at all and that life is flowing on smoothly and evenly, only a little fuller, perhaps, for the changed outlook that we have achieved through the experience. Life has such a happy faculty of absorbing things if we will but let it, the sunshiny parts so coloring and shading the cloudy ones that as we look back upon it everything seems touched by a sort of rainbow effulgence. Often the cup that seemed most bitter at the time becomes a thing of the greatest sweetness in the light of after-reflection, and the thing that we fought against the hardest becomes the thing we later cling to with every hope of our being. So we can see how necessary it is that we should trust to the intelligence of a mind outside that of mortal sense; for mortal sense of itself does not see clearly or judge wisely. Only God-Mind, which is omniscient, has these qualities.

YES, YOU SAY, but what of direct revelation? Does not God ever outline to us a clear, concise plan of action that we recognize at once as His will for us? Yes, He does, but for every case of direct revelation there are thousands of others where He moves in a subtler fashion. In our intense desire for some direct communication that would cleave our consciousness like

a sword of light we often leave God's inclination in the matter quite out of mind, or else we fail to perceive that not many of us would be ready for a direct revelation if it should come. Like Job we pray and exhort until our mind becomes as a stormy sea of doubt and perplexity, on which no bark carrying good tidings from the Father could possibly ride to a safe harbor. The really advanced mind is the one that can put aside all such personal striving and merely trust with a child-like faith. More is often accomplished through such faith than by any amount of logical reasoning.

When a problem is left to God for the working out, the final result is immensely better than we ourselves could have hoped. No tangle of human affairs is too puzzling for God to make straight. Thread by thread, and loop by loop, the design is worked out, but always in the end the pattern is plain and clear to our eyes.

There are some persons who can never resist the temptation to unravel a length of tangled cord. They will sit patiently plucking away at knots and snarls until they have the whole thing straightened out and wound up neatly. To the casual observer this might seem to be wasting time that could be used to greater advantage otherwise, but to the doer it is something that his nature demands of him and that must be done for the sake of his peace of mind. It is highly improbable that he ever gives a thought to the fact that he is displaying a very godlike characteristic in his activity, but so he is. The nature of God is such that He does not condone disorder or chaos, and whenever a condition displaying these attributes is turned over to Him, He immediately sets about effecting an orderly adjustment of affairs.

If it were possible for us always to work in harmony with this quality in God, we should never lack any good thing. However, among other things, in our eagerness for a demonstration we often handicap ourselves by mentally determining that the demonstration, if it comes at all, shall take just the shape

and form that we desire. We strive to make this personal will prevail by every known persuasive method, only to find that God is not to be cajoled or persuaded. So we abandon ourselves to doubt and often despair.

When a man most earnestly desires some great favor from a very intelligent person, he does not use bribery or employ a catch phrase designed to win the person's indulgence. He merely states his wishes and leaves it to the clear judgment of the other what course he shall take. Let us strive to be as fair as this with God and not in our weak insistence insult the intelligence of Divine Mind, which holds an equitable solution for our every problem and richer gifts for us than we sometimes know how to accept.

At times I have prayed through every waking moment for something that I considered very necessary for my happiness. I have stormed the gates and battered upon the very door of the temple, and hardly ever have I received an answer while engaged in these importunities. Possibly my inward shouting was so loud that the "still small voice" of guidance became lost in the uproar. Anyway, never has it failed when I ceased my personal striving and forgot the whole affair as much as was humanly possible, that my prayer was always answered in some eminently satisfactory and plausible fashion. This has happened to me so many times that it quite naturally leads me to assume that God would just as soon that I did not hang upon His coat tails all the time like a child begging for candy. He wants me to trust Him completely, and if He does not immediately say, "Dear child, here is your candy," then I am to be big enough to know that perhaps He does not consider such a diet quite the thing for my mental digestion and that possibly He has a carrot or some good green spinach up His sleeve for me.

THIS IS NOT TO IMPLY any disbelief in the use of statements as a means toward demonstration. A

statement is primarily an expression of something that is a fact. For example: Divine harmony can be more fully expressed in the body by the constant and intelligent use of the words "Praise God, I am whole!" If we should say, "O God, please make me whole!" we might be accomplishing quite another thing. The first is true to the perception of God, and we are only adding to our own realization of its truth by its use. The second consequently becomes quite unnecessary and uncalled for, since God never sees us as being other than whole and perfect in our every part.

To sum it up in a few words, if we are spiritual-minded enough to perceive the things that are true from a God standpoint, and if we will shape our actions and thoughts about them in the realization that what is true of God is true of ourselves—since we are potentially Godlike—we shall not have so much need for the constant repetition of prayers, in a verbal sense. When every smallest act of our existence has become an unconscious prayer, we shall not "say" our prayers, we shall live them!

In all the world there is no faith so touching as that of a little child. Some one has said that children are the "true believers." They do not question, they do not accept cautiously and with reservations; but they do unquestioningly and unflinchingly believe. Their minds have not yet become clouded with shadows from the world without and the pure springs of their being are still close to the Great Source. Perhaps some echo of former lives drifts through to them across the void they have so recently crossed, and their innocence is not innocence at all but the culminating wisdom of the ages, which has taught them that the utmost in knowledge is to trust and trust completely.

The time will certainly come when all our dealings with one another can be consummated with perfect childlike faith. That that time is not yet is apparent. Before we can fully trust one another we must first learn to trust God in all His phases so deeply that we

become the living, breathing symbols of that which we believe.

There will be no fear of evil in that day, and the pure ideals that youth holds will not be shattered even with age. We shall be of a generation called blessed who live by the doctrine of love and faith.

The Key

All that I craved belonged to me.
God held the gifts and I the key;
He held them waiting my command,
And yet I would not understand.
In petulance and discontent
Full many a wasted year was spent.
I cried, "How cruel is the fate
That bids me work and weep and wait,
For things that make life worth the living,
Nor rob the giver in the giving:
A little joy, a little wealth,
Reward for toil abundant health,
A chance to do, a chance to be."
And then I looked and found the key.
Right in my heart I carried it,
Divinely fashioned, formed to fit
The lock of God's great reservoir,
Which held the things I hungered for.
The key was love—pure gold acrust
With glittering gems of faith and trust.
It fits all doors, it turns all locks;
It leads the way through walls and rocks;
It lifts all bolts, unbars the gate,
And shows us where life's treasures wait.
Oh, are there heights thy feet would press?
Seek love, the key to all success.

—*Selected*

Using One's Experiences

By FAYETTE M. DRAKE

No one can ever overcome trial or temptation by yielding to it

Jesus had to meet every condition in life that falls to the lot of man

Man must follow in the way that Jesus Christ proved and demonstrated

EVER SINCE MAN BECAME a conscious being, he has had problems to meet. Trials and temptations have beset him on every hand. He has met these things in many ways, with varying attitudes of mind, but invariably with one purpose: to free himself from them, or to make himself more harmonious with their action in his life. He has never understood the divine idea of his creation, or realized that he is here for a purpose that has to do with himself in common with the whole creation. He has never comprehended the fact that he is a part of one vast whole, of which God is the one and only reality; that he came forth from Him and to Him must return. He has been ignorant of the fact that he is on his way back to the source whence he came, and that every incident of his life, every experience through which he may pass, every problem, every trial and temptation that he meets is but a step in the progression; all are opportunities for mastering the obstacles that may stand in the way.

One and all, these are essential things in a person's life, and he alone can go forward in his life who has met, solved, and overcome them. No one has ever escaped these experiences and no one ever will. He who would undertake to do so will sooner or later find them coming into his life in various and often insidious

forms all along the way, while he will find himself less able to meet them.

Jesus had to meet every condition in life that falls to the lot of man. He was free from none of these experiences until He had met each one and overcome it in the Spirit of the Christ, the Spirit of love. He had no criticism, no condemnation for these things, because He recognized in each one an opportunity for proving and demonstrating the presence and power of Spirit. When pressed by the Tempter, He gave expression to no thought of anger or malice, but in the Spirit of love, yet in the tone of a positive command, He said, "Get thee behind me, Satan."

No one can ever overcome trial or temptation by yielding to it. In so doing he is giving it strength and power over him. He cannot escape life's problems by seeking a way to avoid them; that would be an acknowledgment of his own weakness, a recognition of their power. No matter what the experience may be, there is but one safe and sure way to meet it. That is in the spirit of love, in the consciousness of inner strength and power through which a man is infinitely greater than anything that may come to him, and in which he can say with Paul, "None of these things move me."

THE REALIZATION of that strength and power as an asset in life is the result of being a follower of Jesus the Christ, which means becoming conscious of that which made Him great (His oneness with the Father), and experiencing within one's own soul that which the Christ knew of Himself.

As man goes forward in his spiritual life—and there is not a person in this universe that must not sometime do this—he will continually grow in the consciousness of the Christ Spirit within him as an inner source of strength and power through which he can do all things. He will steadily grow in that knowledge and understanding by which he will know himself as a divine possibility, as a potential Christ. The vision

of the Christ will be a continual inspiration that will lead him on to greater things; and as his eye opens to these things there will come to him a still higher aspiration to seek and find. His intuitions will continually forecast for him the things ahead, greater than any he has yet known, and urge him to go forward toward them by meeting and overcoming the obstacles that may stand in the way.

Man's life on the material plane is a continual overcoming, and he must meet its every requirement. He is not here by chance, however much he may think he is. He is here to do his part to fulfill a great purpose in the divine plan of creation, and he must meet the responsibility even though in doing so he may be obliged to work his way through many ages of evolution and spend millions of years in its accomplishment. Time is no factor in the spiritual life. God's ways are as high above man's ways as the heavens are above the earth, and it is to those ways, to the fulfillment of their design that he must give himself and consecrate every energy of mind, soul, and body.

JESUS CHRIST CAME TO EARTH nearly two thousand years ago to show man the way, which He could do to the extent only that He Himself became that way. Therefore, He proclaimed Himself as "the Way," but not before He had demonstrated it as a reality. His greatest achievement was the attainment of His oneness with the Father, a truth that He made manifest in His life before He proclaimed it to His followers in these words: "I and the Father are one."

Man must follow in the way that Jesus Christ proved and demonstrated. As His follower, man must also become the Way, and as he does so he will find himself the master on every plane of life's expression and find every force and power obedient unto him. He will become in expression that which he has always been in the potentiality of being, a Christ, one with all power in heaven and on earth.

This is the high attainment to which man is now on the way. Everything that may come into his life, no matter what it is, he can use as a stepping-stone or as a rung in the ladder leading to the heights of that attainment. But he must meet each experience in the Spirit of the Christ; he must not be overcome by seeming evil, but overcome evil with good, with love. His purpose is to manifest God, who is love, and as he does so he will find himself becoming more and more like the Master, more and more the image and likeness of God in full expression. He will, as he moves forward to the ultimate of life, find himself becoming more Godlike in every expression of life, because he will be coming continually closer to the Father.

No matter what the condition in which he may seem to be held, there is the divine possibility ever before him, and with him always is the imperative necessity of going forward to its attainment. To that end God has endowed him with the forces and powers of His own being, to have and to use as he will. Therefore we must say to man, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

The only death man can ever know is that of being dead in sin, dead to the spiritual life. It is from this death that man must be raised, and that resurrection can take place within him only to the extent that he knows himself as the Christ whose Spirit within is ever saying, "I am the resurrection, and the life." He who finds this truth and abides in it has been born again into newness of life, into the kingdom, the power, and the glory of the Father.

JESUS CHRIST SAID: *Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven*

IMAGINATION

By IORA DOWLER

When we use divine imagination, we see with the eye single, hence we see only the true, the real

Every right thought we think, every right word we speak, and every unselfish act we perform is bringing us closer to our goal of perfection

Every good thing is already prepared for us in Divine Mind. Therefore we must desire only the good and stand steadfast in our faith that it will come forth

WEBSTER SAYS imagination is "that power or function of the mind whereby we have ideal experience; primarily, the power or process of having mental images; broadly, the power or process of forming ideal constructions from images, concepts, and feelings, with relative freedom from objective restraint . . . a conception or imaging of some event; a scheme, plot, or project . . . also an expectation." Image comes from the Latin word *imago*, which comes from the same root as a word that means to imitate.

An image is a reproduction of the original.

We know that heaven is a state of mind. It is imaging ourselves as perfect beings, seeing ourselves as God sees us. When we use divine imagination, we see with the eye single, hence we see only the true, the real. Anything less than perfection is false—is not true, not real. Through our imagination we make molds with our thoughts and into these molds is poured the substance of whatever we mold. If man sees himself in sickness and poverty and failure, he will manifest these conditions, but if he images himself as healthy, wealthy, and successful he will manifest these conditions. However, to manifest any condition, we must be steadfast in our imagination. To manifest health and

success we must hold to the perfect Godlike image; we must see with the eye single—see God in every situation and know that only the good is true. The office of the imagination is to mold the substance of whatever we wish to bring forth.

In our thinking we accumulate a mass of ideas and the imagination molds these ideas into whatever we wish to produce. When we let our imagination stray from God, the results are not to our liking, as witness Genesis 6:5, "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and again, Genesis 6:17, "And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh."

The starting point is an idea in mind, and through the mechanism of mind a seed idea grows until we have the completed manifestation. When men come into this understanding they will be able to manifest perfect bodies even as Jesus Christ manifested a perfect body. Man is created in the image and likeness of God and possesses divine powers of creation. We are here to express God, and if we wish to be healthy, happy, and successful we must live true to our mission on earth, because that is the only way we shall find peace of mind.

IT IS IMAGINATION, grown from a seed idea planted in the mind of man by the universal Mind (God), that causes inventions to come forth. Benjamin Franklin conceived, from the mind of God, the idea of experimenting with a kite to learn about lightning. Later Thomas A. Edison laid hold of the idea of electricity and by keeping in touch with universal Mind, brought forth many electrical inventions. The prehistoric people invented the axle and wheel by watching the action of a roller under a sledge. Divine wisdom within them gave them the vision of a wheel. And so we can go on down the line of inventions. Inventors have

brought forth blessings to mankind by laying hold of and using the ideas that they received from God. All who have given the world any outstanding blessing have spent much time alone in meditation. The year 1932 saw more inventions than any other year in history up to the present time. That was due to the unemployment situation; people out of employment had more time to meditate and act upon the ideas that came to them.

If our ideas originate in Spirit, our creations are harmonious and all mankind benefits by them, but if we allow our imagination to form ideas from impressions that come from the outside world of materiality, we become confused. Jehovah told Moses to make all things according to the pattern that was shown him in the mount. The "mount" is the place of spiritual understanding or the kingdom of heaven within our own consciousness. While we dwell in this mount we are saved from all negative conditions and we dwell in this mount by keeping our thoughts on God. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*" We dwell in the mount by connecting our I AM with God; therefore let us always be careful never to connect our I AM with anything less than All-Good.

WHEN WE KNOW our true self we cannot want, for all that is required to make us joyful and happy is showered upon us. The windows of heaven are opened and showers of blessings poured out, even more than we can use. All is peace; for we are filled with and are expressing the Spirit that is God, and God is unlimited health, wealth, peace, joy, and all good. When we awaken to the Christ within ourselves we see what a tremendous responsibility has been given man. The carnal mind must give way to the Christ mind before man will be able fully to perform, in a righteous way, the task confronting him. Every right thought we think, every right word we speak, and every unselfish act we perform is bringing us closer

to our goal of perfection. As our consciousness of the God qualities grows they multiply, and thus deliverance out of the Egyptian bondage of selfishness, lust, and sorrow is brought about. Daily meditation is the secret of developing God imagination and increasing our powers. Jesus said, "Come ye yourselves apart into a desert place, and rest a while." The desert place is in the quietness of our own souls. When this is done the reward is great; for God is waiting for opportunity to pour out His good upon all who wait upon Him, all who believe in Him and are open and receptive to His good.

IN DEVELOPING SPIRITUAL UNDERSTANDING our imagination is the first of the latent faculties to be quickened. God often speaks to us through dreams and visions, and if we seek the meaning of these and follow their instruction we shall be greatly benefited. In Job 33:15, 16, we read,

> "In a dream, in a vision of the night,
> When deep sleep falleth upon men,
> In slumberings upon the bed;
> Then he openeth the ears of men,
> And sealeth their instruction."

Peter was shown his intolerance in a vision. Daniel and Solomon were instructed in dreams. Joseph, the favorite son of Jacob, was a dreamer and an interpreter of dreams. Pharoah was warned in a dream, but instead of turning to God he went on in his wicked way and suffered the consequences. In a dream Jacob saw angels ascending and descending on a ladder. The angels represent the spiritual thoughts descending into the material thoughts and lifting them up into the Christ consciousness. The material thoughts ascend and are spiritualized. Christ said, "I, if I be lifted up from the earth, will draw all men unto myself." By keeping our imagination in the mount of the Lord, the place of high spiritual understanding, we lift up

and renew the cells of our body with new life and strength; thus our health and our affairs are improved and made harmonious and peaceful.

All is good, but in order to bring forth the good we must lift up our material thoughts and bring them to the Christ standard. When we do this we are strengthened in mind and body, for there is no limit to God. We can image ourselves as youthful and healthy until we manifest that condition and, on the other hand, we can see ourselves as old and sickly until we bring forth just what we mentally image.

WE ARE OFTEN VERY frightened by bugaboos that are nothing at all; for example, one night while I was working in a large schoolroom, after every one had gone, the wind coming down the ventilator shaft kept rustling something that was caught in the shaft until it sounded as though some one were in the corner moving papers. The next day investigation revealed the "prowler." There was no error in the outer world —the only error that existed was in my own mind. A Mrs. Smith whose little daughter Betty had passed on to the spirit world, grieved much, and one night in a dream she saw Betty with other children. Each child had a lighted candle except Betty, who said that her mother's tears put out the candle she carried. The mother stopped grieving and soon after had a similar dream, but this time her daughter's candle was lighted. The highest and best work of the imagination is the transformation it works in character: "Be ye transformed by the renewing of your mind." Paul saw the confirmation of this wonderful law in the results of his limitation of Christ: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

MAN DIES DAILY. This means that the identity of the physical materials in our bodies is constantly changing. Every breath we exhale throws out particles

that were once a part of the body, and every breath we inhale brings in new material that we may or may not use. Scientists now tell us that in the course of a few months we are entirely remade without a single trace of the material that we were once using. This new material can be used according to our direction. There have been cases where the size and shape of the bones have been changed through mental exercises, especially in instances of weak chin. One man developed a half inch of jawbone in less than three years. All development and all progress and all prosperity begin on the higher planes above the physical body; the body is the tool of the mind. We cannot buy health, for health is not physical. The only real health is in the mind, soul, and spirit. The body merely effects it. We can't buy beauty; we must live and be beauty. We cannot exchange money for health or all millionaires would be healthy; we must live and be health. We must develop our body through development of our higher faculties, as this is the only way to manifest health and beauty.

We can be what we want to be, but we must be very careful of our thinking if we would produce a perfect Godlike image. Personality comes from *persona,* which means "mask," and this mask that we call the body is molded according to our thoughts. God-Mind created man whole and perfect, but man's wrong thinking has produced a wrong conception of God's plan of perfection. Jesus always saw through the unreal and saw the perfect manifestation; hence He was able to heal instantaneously.

IF WE EXPECT to make a garment we have a mental picture of the completed garment before we cut the material. I have formed images of some color that I wished to wear and in due time the dress or coat of that particular color would be manifested—sometimes in the most unexpected way and to supply some urgent need. We want a home, and in our mind's

eye we see the house furnished just to our liking. If this is really our desire and we hold to the image, we shall in time find ourselves in such a place. Man should picture himself doing the work of his heart's desire and in that way he will bring it forth. Henry Ford pictured the streets and roads filled with automobiles, and today that picture has become a reality. Robert Fulton saw boats run by steam, the Wright

Your speech is the ink with which you write your thoughts upon the hearts of others.—AARON WIRPEL

brothers saw vehicles flying through the air, and today the airplane and other craft capable of sustaining themselves in the air are quite common. Any image held in mind long enough will materialize, therefore it is very important to image only that which is good and which will profit all. We may by our thinking bring about conditions that harm others, but rest assured that it will work havoc in us and in our affairs as well.

What we send out comes back to us increased and multiplied. Knowing this, we should send out only good and only good will return to us. Our imagination backed up by faith will bring whatsoever we want. Nothing is impossible to us; for God's supply is far above anything we can conceive, and any good that we can image can be brought forth into visibility by our laying hold of and using God's laws. Therefore we must desire only the good and stand steadfast in our faith that it will come forth. Every good thing is already prepared for us in Divine Mind, but we must develop our imagination to the point where we can see this good before we can bring it forth into manifestation. Satisfaction is the normal state of the soul, but as we find ourselves today—separate in thought from God—we are in a dissatisfied condition. When we know our true self we know Jesus Christ,

and knowing Jesus Christ, we know God and hence are free from all bondage. Before we find our true self we are not satisfied. No earthly possession can satisfy. Many are satiated with this world's goods and yet are unhappy, because money cannot buy happiness.

THINGS IN THE OUTER WORLD are but reflections of the thoughts of man. Adam gave character to all the beasts of the field, as recorded in Genesis 2:20: "And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field." The vicious animals such as the lion, the tiger, and the leopard are reflections of the vicious thoughts of man. When man fully redeems all his thoughts and makes them conform to the thoughts of God, there will be a transformation in the animal world. As we read in Isaiah, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . . and the lion shall eat straw like the ox."

All good is here. Even material scientists prophesy a time when they will be able to change the proportion of protons and electrons in the atom and make gold out of lead. Making gold, one of the most precious of metals, from the much more common and heavier substance of lead seems to be quite a step in the process of evolution. Thoughts are things and they bring to us whatever we desire.

In conclusion let us hold this thought: *"Our imagination is stayed on God and we bring forth only perfection."*

God made not death; . . .
For He created all things that they might have being:
And the products of the world are healthsome,
And there is no poison of destruction in them:
Nor hath Hades royal dominion upon earth;
For righteousness is immortal.

—THE BOOK OF WISDOM

ONENESS

I prayed for oneness with my Lord,
And heard in answer His own word:
"Wouldst have Me part of thee?
And wouldst thou of Myself be part?
Have faith; and take from out thy heart
All that is not of Me."

"Dear Lord," I said, "that have I done.
The ways of wickedness I shun;
I am indeed Thine own."
There came no answering word or sound,
And, in the silence closing round,
I knew I knelt alone.

I searched my heart. Had some great sin
Found entrance there, and lodged within?
I found it not; but there
I found the name of one for whom
My hatred oft had cast a gloom
About the place of prayer.

I sought him, to be reconciled.
He clasped my hand in his, and smiled;
And then, ere prayer was done,
I heard the answer of my Lord
In His own loving, gentle word,
"Now thou and I art one."

—*Eugene Rowell*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, MAY 6, 1934.

Unity Subject—*The Victory of the Higher over the Lower Self.*

International Subject—*Jesus Acclaimed as King.* —Matt. 21: 1-14.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
5. Tell ye the daughter of Zion,
   Behold, thy King cometh unto thee,
   Meek, and riding upon an ass,
   And upon a colt the foal of an ass.
6. And the disciples went, and did even as Jesus appointed them,
7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.
8. And the most part of the multitude spread their

garments in the way; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple; and he healed them.

GOLDEN TEXT—*Wherefore also God highly exalted him, and gave unto him the name which is above every name.*—Phil. 2:9.

SILENT PRAYER—*The name that is above every other name in power to exalt my life is the* I AM, *my spiritual principle.*

The writer of Philippians follows up the statement that forms today's Golden Text with the words "That in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth." Metaphysically, the name Jesus represents the "I" in man, the self, the directive power, raised to divine understanding and power—the I AM. It is this I in each man that holds all else in him under its dominion and power. This high entity controls the working of his mind ("*things* in heaven") as well as his emotions and his overt actions ("*things* on earth"), and it also has under its direction the subconscious impulses of which the conscious mind is often unaware ("*things* under the earth"). This high motivating and identify-

ing principle of man "is he that shall save his people from their sins."

The process of saving man from his sins begins symbolically in this lesson when Jesus sends two of His diciples to find the ass with the colt, and bring them to Him in Bethphage ("house of unripe figs" or untried powers). It ends with the healing by Him of the blind and the lame in the Temple. Thus is shown the progress of the I AM in conscious self-mastery and dominion, and its final entry into full power and authority over its own life.

The animal nature of man is represented by the ass, and the colt whereon no man had ever yet sat is typical of the manifestation of the animal nature that has been restrained (tied) but not yet put to serviceable use by the higher self. The ass is a beast of burden, and its usefulness to man consists in its ability to carry him where he wishes to go, and in its tractability. The sense nature carries the I AM consciousness into Jerusalem (the city of peace), where the work of cleansing the temple (body) is undertaken. Once the animal nature has been tamed and subdued (ridden) by the higher or spiritual nature, it becomes obedient to the spiritual will and carries man to the central stronghold of peace in his own heart.

Even at this center of peace the higher self finds work to do. For robbers have gained admittance before him, and have turned the temple, which is supposed to be a "house of prayer" (the body being an instrument for the exercise of the Christ powers), into a den of robbers. The body is beset by fears, ambitions, unworthy motives—greed, lust, and selfishness in every form—until it has lost all semblance of its true use and purpose in life. The "I" in its consciousness of identity with the Christ must cast these unworthinesses all out of the temple, and reinstate the body in its original purpose. This is to furnish a place for the expression of the divine in man's consciousness.

A house of prayer is a structure dedicated to God,

in which His presence is invoked regularly, and in which His praises are sung. Man makes of the body a house of prayer by recognizing it as a spiritual structure, and by keeping its original purpose (of apprehending and expressing the divine) unchanged and unpolluted by materialistic practices.

When we have rid the body of the effects of fear, and have put all present impulse to be fearful out of mind, as well as uprooted all subconscious terrors; when we have put out of mind our preconceived motives of greed and our selfishnesses and have installed in their stead generosity and the will to serve, and when we have formed the constructive habit of praise instead of the destructive habit of blaming and assessing penalties, then we have cleansed the house of prayer, the body, and are ready to begin God's work in it. The last verse of the lesson indicates the nature of this work. We read:

"And the blind and the lame came to him in the temple; and he healed them."

The blind that come into the body to be healed by the spiritual entity in man fall into several different classes. Man's understanding is blinded by his failure to accept the truth concerning himself. He thinks of himself as mortal, as subject to contagion, to the effects of climate, and to the "law of averages" in accident and mischance. These blindnesses the spiritual self can heal, by identifying man's understanding fully with Divine Mind.

The vision may be blinded by fixing one's faith in the negative rather than in the constructive springs of being. The one whose life philosophy is tinged with fatalism lacks vision. This the I AM restores to him by quickening his faith in the one Presence and the one Power, and training him to see only it in operation at all times and under all circumstances.

Wisdom herself may be among the blind that come into the temple of God for healing. The wisdom that limits its range within the bounds of the human in-

tellect, be these ever so spacious, is nevertheless blind to the world of spiritual power lying outside these bounds. The higher self alone can speak the freeing word in the body temple, and restore spiritual sight to the blinded intellect.

The lame that came to Jesus in the Temple for healing also belong in several categories. Man's power to act in accordance with his own conscience may be crippled by the influence of others or by his desire to be at one with the multitude. This power can be set free only by the Christ acting through the higher self of the one in whom the lameness is found.

Another cripple is the inability to live up to one's ideals under certain circumstances or in an unfavorable environment. The Christ releases this bond also and sets the power free to perform its destined function.

The power to carry out one's well-reasoned intentions is another that may limp into the temple in search of healing, and there find full restoration to health, along with the ability to persevere in a chosen course under discouragement either from within or at the hands of others.

All these lame ones the high ruling principle in man is able to heal, and does heal, after it has first cleared the body of all the influences that tend to rob it of its perfect functioning as an instrument of the higher spiritual will.

QUESTIONS

1. What does the name Jesus represent, metaphysically?

2. What do you mean when you say "I"?

3. As symbolized in today's lesson, how does the saving of man from his lower nature begin? How does it end?

4. What do the ass and the colt represent?

5. What work does man find to do at the center of peace in his own being? Why is this necessary?

6. Name some of the blind and the lame that come into the temple for healing.

Lesson 7, May 13, 1934.

Unity Subject—*True Wisdom, Justice, Temperance.*

International Subject—*Christianity and Patriotism* (Temperance and Good Citizenship).—Matt. 22:15-22, 34-40.

15. Then went the Pharisees, and took counsel how they might ensnare him in his talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

Golden Text—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all*

thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself.—Matt. 22:37-39.

SILENT PRAYER—*My desires are now established in Truth, and I am wise and just in all that I do.*

Our lesson for today is on temperance as it relates to respect for and obedience to law, both temporal and spiritual. Temperance, in its broader and truer sense, refers to more than the overcoming of false appetite in eating and drinking. It includes the necessary lifting up and overcoming of one's inner, seemingly erroneous thoughts, emotions, and desires as well as one's words and acts in an external sense, in order that all may conform to the Christ standard of Truth. That all the thoughts, purposes, and activities of one's life may be adjusted in divine order, a fine discrimination and balance in one's understanding must be quickened in consciousness and used daily.

"And every man that striveth in the games exerciseth self-control in all things" (I Cor. 9:25). In the Authorized Version this text reads, "And every man that striveth for the mastery is temperate in all things."

In our lesson text we find the Pharisees sending spies to trick Jesus into speaking words that they may use as an excuse for incriminating Him with the government of Cæsar. In consciousness Cæsar represents the tyrannical rule of the personal will unmodified by spiritual love and mercy and justice. The government of the personal will has dominion over the Pharisees (intellectual and religious beliefs). However, the consciousness of love and righteousness that has been established in the individual through the instruction and example of Jesus (the spiritual man), is outside the domain of Cæsar, though seemingly at his mercy at times.

The question of tribute is of importance to every one. To what extent shall we recognize the demands of the worldly mind? What is our duty in fulfilling

desires in regard to external matters, and what relation do those desires bear to the inner life? To know the divine law and acknowledge its supremacy, and at the same time to acquiesce in the exactions of human customs and pay the tax demanded by the ruling alien, is Christian prudence and wisdom. We should not fall out with our environment, but should make it serve us. The earthly rulers represent the feet of man, which bear the burdens. In the divine economy, the temporal rulers of the world belong to the serving class, and the man of Spirit should give them their dues cheerfully, since they get little else out of life. He should give them his blessings, too, that divine understanding and justice may be awakened in them and national conditions thus be made better.

In our individual consciousness also we must learn to render "unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Proper attention and care must be given to both the inner and the outer phases of the life. Each must have its share of the sustenance of life. We must even make a certain agreement with the unenlightened human will, until the spiritual grows wise enough and loving enough and strong enough in our consciousness to wield its rightful dominion throughout the entire being.

By the stamp they bear we always know the thoughts and tendencies in ourselves that belong to Cæsar and those which belong to God. That which is but a symbol of the true substance, the outer husk of the mortal thought of life and its resources, goes to Cæsar. The real substance of life, love, understanding, and Truth goes to build up and to sustain the spiritual consciousness in our mind and our body.

When we respect and give heed to the inner law of proper adjustment of our thoughts and impulses, we shall have due respect for the laws of the country, state, county, and city in which we live. Then we shall never be tempted to give in to any desire whose fulfillment would cause us to disregard the laws of the land.

Neither should we then disregard the law of our own being.

The Sadducees in this lesson are typical of the self-sufficiency of the agnostic impulses. When man's conventional religious and intellectual beliefs have been proved mistaken or insufficient, his agnostic impulses rise up with arguments concerning the laws that he shall recognize. The chief characteristic of the agnostic is his habit of questioning or challenging every statement of Truth made to him. He takes pride in accepting nothing without adequate proof of its validity. Such a state of mind is inimical to faith in the greatest degree.

The higher, ideal mind of the spiritual man alone is equal to the task of silencing these doubters. In this mind all questions and all quibblings are so fully answered that they are forever put to rout.

QUESTIONS

1. To what does temperance in its broader and truer sense refer?
2. What is necessary in order that all one's thoughts, purposes, and activities may be adjusted in divine order?
3. What should a Christian do beyond paying taxes and keeping the laws of his country?
4. In our own consciousness, how do we give to Cæsar the things that are Cæsar's and to God the things that are God's?
5. What will be the attitude towards man-made laws of the one who adjusts his thoughts and impulses in harmony with the divine law?
6. What do the Sadducees typify?

LESSON 8, MAY 20, 1934.

Unity Subject—*Regenerating the Five Senses.*

International Subject—*The Future of the Kingdom.* —Matt. 25:1-13.

1. Then shall the kingdom of heaven be likened unto

ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

3. For the foolish, when they took their lamps, took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT—*The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.*—Rev. 11:15.

SILENT PRAYER—*In quiet confidence I bring all my powers into the glorious freedom of my divine birthright.*

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. To reach this state requires a building up of man along several lines. Jesus therefore brings in many comparisons in His parables of the kingdom.

The ten virgins represent the senses. These are five in number, but they have a twofold action—five on the inner plane and five on the external. The ex-

ternal senses are connected with the inner, and both draw their supply from the same source. The eye of the mind is the counterpart of the physical eye; the ear of the understanding is outpictured in the physical ear. Feeling in the surface nerves is dependent on inner centers of consciousness. The supply of nerve force at the surface is proportional to the completeness of contact with the inner center. This contact is made through conscious connection on the part of the individual with the source of life and sensation. If through neglect of the inner side of life we allow the contact to be broken, the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the other four senses, there is a break all along the line, and when the higher consciousness (the bridegroom) seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union (marriage), which may be consummated when we are scarcely aware of it, we should be on the watch and see to it that our lamp is being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul, and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in us day by day or rather degree by degree. Time is not a factor in the right adjustment of thought and act to the divine law.

The way to supply oil to the lamps of the foolish virgins is to affirm that the life source of Spirit in seeing, hearing, smelling, feeling, and tasting is not in material, but in spiritual understanding. This is absolute truth, which can be proved from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images formed in it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize

this the better fed the eye is with that life force necessary to clear, strong sight. When we, through concentrating Spiritward, make the union between each of the physical senses and its corresponding spiritual counterpart by which the former are constantly supplied with the universal life, our kingdom of heaven is established in that degree of unfoldment, and from this degree we go on to other and higher attainments.

According to the measure of his understanding, every one sees with the eye of the mind. However, true spiritual vision begins when, having learned the law of good, one begins consciously to look for it in all that meets the physical eye; when one recognizes the higher principle working in and through all appearances, and knows that eventually this principle will work out a definite spiritual result, from which evil or negative reactions will be eliminated, as chaff is sifted out of wheat.

In like manner, the inner ear is quickened when the student of Truth begins to listen for the overtone of harmony in all that comes to his physical ear. The motive that lies back of a thought and that leads on to speech becomes the *motif* or dominant theme of the soul's harmony, and this the lover of true concord learns to listen for and detect with that hearing ear which the Psalmist says is the work of God. The voice that speaks from heaven (the inner mind realm) shakes the world (the realm of manifestation), producing in it vibrations of a higher rate than it has known before. By degrees these higher vibrations take precedence of the lower, which are thus shut out of consciousness and allowed to fade into nothingness.

Physical feeling, when transmuted to the domain of Spirit, becomes sympathy: the faculty of entering into the interests and lives of others and of responding to them. True feeling enables us to put ourselves in the place of another and to act according to the fuller understanding thus gained. Interpreted spiritually, feeling is a creative power whose limits have never yet

been determined. Its highest expression is love, which is our nearest approach, through the third sense, to God.

The other senses likewise have their transmuted expression. Taste becomes the power of discerning and appreciating beauty, order, proportion. The physical enjoyment of food becomes the savor of beauty or æsthetic delight. The sense of smell becomes an intuitive cognition of values.

The man who is spiritually quickened thus experiences a wider awakening of all his senses, and finds in himself the fulfillment of Isaiah's prophecy: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert."

QUESTIONS

1. Why did Jesus use so many comparisons in describing the kingdom of heaven?
2. In spiritual unfoldment, what do the ten virgins represent?
3. On what are the physical senses dependent for their nerve force?
4. Metaphysically, what is the marriage mentioned in today's text?
5. How is oil supplied for the lamps of the foolish virgins?

Lesson 9, May 27, 1934.

Unity Subject—*The Dividing Line.*

International Subject—*The Last Judgment.*—Matt. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shep-

herd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*We must all be made manifest before the judgment-seat of Christ.*—II Cor. 5:10.

SILENT PRAYER—*Through the Christ mind I recognize my chief purpose in life as the deciding factor in my character.*

The Son of God is Christ, the divine-idea man. The Son of man is Adam, the expression of the Lord God. This expression is to be perfected by constant practice in right thought, feeling, and conduct. Perfection is attained when the Son of man sits "on the throne of his glory." He then rules as a king, instead of being ruled by his own subconsciousness.

There is an innate goodness that is an almost unconscious possession of him who displays it. This goodness is the direct opposite of conscious self-justification. By goodness is here meant taking thought first for others and only in the second place for oneself. Where this divine order is not inborn, it can be established in the character by our consciously and habitually recognizing the whole (the entire body of society) rather than the part (the personal self) as having chief claim to our thought. The one who on every occasion thinks first of himself, who feels interested only in what affects his own well-being, and who does only the things that add to his own pleasure or that profit him, is using poor judgment; for he is creating a condition that he will sometime be called upon to justify, and self-justification is at best but an excuse for one's failure to measure up to an ideal. "Justice is a reciprocal proportion," according to the Pythagorean philosophy.

When the light of divine understanding shines in consciousness, its glory quickens the discriminating faculty of man. Absolute Truth is the standard by which the one so quickened lives, and all motives, thoughts, and acts that do not accord with it are denied, while those which are in harmony with it are affirmed. Thus the sheep are separated from the goats.

Sheep are the most harmless and innocent of all animals. They are typical of the natural life that flows into man's consciousness from Spirit. This life is pure, innocent, and guileless; while the goat symbolizes resistance and opposition, or that phase of personality which resists Spirit on the one hand and one's fellow

beings on the other. This resistance is not always sufficiently pronounced to show in the conscious bearing of the one who harbors it. It may take the form of resistance to good impulses—generosity and consideration for the comfort and happiness of others—and may thus be apparent only as smug self-sufficiency.

The dividing line between good judgment and ill-considered judgment in any one's mind is seldom in plain view to him. More often it is buried deep below the surface of his consciousness, where he must search for it in order to make right decisions. The question where duty lies, what is the right course to follow, and where the line falls, each one must ask himself until his thought becomes so impregnated with the light of spiritual wisdom that he is enabled to choose the right course unerringly, almost without conscious effort. "Lord, when saw we thee hungry, and fed thee?"

The belief that the Lord, in the text for today, prophesied that there would be a great day of judgment at some future time still holds with many Christians, but a reputable Bible commentator says:

"That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord of judgment." In Matthew 24:34 we read, "This generation shall not pass away, till all these things be accomplished," and the prophecy is repeated in Mark and in Luke. Again, we are told in the 16th chapter of Matthew that "there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom," and "the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

To the metaphysician this is so clearly a pointing out of the necessity of a separation between the good and the evil in consciousness that it is not profitable to discuss for a moment any other meaning. The kingdom inherited from the foundation of the world is the kingdom within man to which Jesus referred when He

said, "The kingdom of God is within you." It is a kingdom that can be seen only in the life and character of the one who has found and entered into the Christ consciousness.

Jesus taught that service is the test of value. "He that is greatest among you shall be your servant." In this lesson service is the one thing counted as good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, in the moral, and in the intellectual realms. In choosing the emotions and the thoughts upon which human consciousness and all that comes out of it are founded, we should make service the standard.

Man should not be the servant of appetite, emotion, or thought. These should all serve him and do his will. The righteous servants of mind and body should be given greater power, because they minister in all ways to man while he is yet bound in sense consciousness. The body is built and sustained by the serving forces of nature. In every function of the organism these are clothing, feeding, healing, and giving new life and strength to both mind and body. All this is being done without thought of their service to the soul. When the king or the higher self takes dominion and recognizes the services of these silent workers, they are surprised at being set at the right hand and told that when they served man even in matters of his physical well-being, they were at the same time serving the Christ.

The resistant or adverse states of thought (the goats) are sent into the "age-abiding fire" (as translated by Rotherham). This statement implies purification but not necessarily punishment. Nevertheless there is disappointment and, to the "unprofitable servant, . . . weeping and the gnashing of teeth."

QUESTIONS

1. Who is the Son of God? the Son of man?
2. What happens when it dawns on man that he

is a son of God?

3. What is the separation symbolized by the separation of the sheep from the goats?

4. Is there a day of judgment? If so, when is it, and what does it signify in consciousness?

5. What does Jesus teach as the true test of values?

SERVICE

To get he had tried,
  Yet his store was still meager.
To a wise man he cried,
  In a voice keen and eager:
"Pray tell me how I
  May successfully live,"
And the wise man replied,
  "To get, you must give!"

"As to giving," he said,
  "What have I to give?
I've scarce enough bread,
  And of course one must live;
But I would partake
  Of life's bountiful store."
Came the wise man's response:
  "Then you must give more."

The lesson he learned:
  To get was forgotten.
Toward mankind he turned
  With a love new-begotten,
As he gave of himself
  In unselfish living.
Then joy crowned his days,
  For he grew rich in giving.

—*Arthur William Beer*

JOURNEY'S END

Words by
ALFRED NOYES

Music by
HERBERT J. WRIGHTSON

Rather fast

1. Know'st thou where that king-dom lies? Take no lan-thorn in thy hand, Search not the un - fath-omed skies.
2. Splen - dors of the sun grow dim, Stars are dark-ened by that light; Thoughts that burn like ser - a - phim
3. In that king - dom fold - ed lie All that eyes be- lieve they see; All the hues of earth and sky,

Jour - ney not o'er sea and land, Grope no more to east or west, Heav'n is locked with - in thy breast.
Throng thine in-ner world to - night. Set thy heel on death, and find Love, new born, with - in thy mind.
Time, space, and e - ter - ni - ty. Seek no more in realms a - part, Heav'n is fold - ed in thy heart.

I WALK NEW WAYS

I walk new ways; and yet my feet are treading
The same paths that they trod in olden days.
Firmly I take each step, surely, securely,
Since hand in hand with God I walk new ways.

No longer need I move midst storm and chaos;
New strength brings order with its harmony.
I touch love's harp string softly, and the melody
Responding is my life-door's golden key.

I see new beauty in the wondrous dawning,
New splendor in the setting of the sun,
New joy in olden tasks, since love is master,
New recompense in rest, when day is done.

On life's bright road the winged feet of Spirit
Fly swift and free. With God, I walk new ways;
And still my erstwhile earth-bound feet are treading
The dear, familiar paths of olden days.

—*Bertha Ford Simms*

SILENT UNITY

"Be still, and know that I am God"

The Spirit of truth inspires and illumines me.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Some persons think that when they quit lying they are demonstrating Truth. This is commendable, but falls short of fulfilling the complete reformation of the Spirit of truth. Jesus, in the Gospel of John, repeats in chapter after chapter the promise that He will send a Comforter, whom He names "the Spirit of truth," to those who believe on Him. In the 15th chapter we read, "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." In the 16th chapter we find these words: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth . . . for he abideth with you, and shall be in you."

Never in the history of the world have there ever been so many religious cults as now. It is "Lo, here! or, There" the world round. To one who is not well grounded in the fundamental principles of Truth this is all very confusing. Jesus warned us to beware of man-made religions: "Go not . . . after *them*." "The kingdom of God cometh not with observation." "The kingdom of God is within you."

Man by exercise of his innate independence lost his awareness of Spirit and was consequently cast out of the Garden of Eden or "Paradise of God." Those of us who are getting an understanding of the divine law are becoming aware again of the Spirit

that rules in this wonderful kingdom of the mind.

The Spirit of truth is the mind of God in its executive capacity; it carries out the divine plan of the originating Spirit. It proceeds from the Father and bears witness of the Son. We have in the operation of our own mind an illustration of how Divine Mind works. When an idea is fully formulated in our mind and we decide to carry it out, our thoughts change their character from contemplative to executive. We no longer plan, but proceed to execute what we have already planned. So God-Mind sends forth its Spirit to carry out in man the divine idea imaged in the Son.

It is very comforting to know that there is a Spirit coöperating with us in our efforts to manifest God's law. God in His divine perfection has seemed so far removed from our human frailties that we have lost heart. But now we see that Jesus taught that God is intimately associated with us in all our life's problems and that we need only ask in His name in order to have all fulfilled.

The Spirit of truth is God's thought projecting into our mind ideas that will build a spiritual consciousness like that of Jesus. The Spirit of truth watches every detail of our life, and when we ask and by affirmation proclaim its presence, it brings new life into our body and moves us to observe hygienic and dietary laws that restore health.

Again the Spirit of truth opens our mind to God's law of supply and support, to the existence of a universal etheric thought substance prepared for man's body sustenance by infinite Mind. We have thought that in answer to our prayers God in some mysterious manner brought about the marvelous demonstrations that we had. Now we see that there has been prepared from the beginning an inter-

penetrating substance that, like a tenuous bread of heaven, showers us with its abundance.

But we must not only ask but bring the Spirit into our consciousness by affirming its abundance to be the source of our prosperity. Then prosperity will begin to be manifested right in the face of apparent lack. Remember the invitation of the Master "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." When we greatly desire to be just and honest and in all ways to express only that which is true under the divine law, our souls radiate energy waves in the ether that produce the color blue. The aura around the bodies of sincere honest persons is usually bright blue or some modification of blue. Blue is nearly always associated with white in representing spiritual ideals. The birth of Jesus was heralded by a bright star in the blue vault of heaven, and the stars in our American flag have blue background.

HEALING THOUGHT

The Spirit of truth floods me with the light of life, and I am made whole

PROSPERITY THOUGHT

The Spirit of truth reveals abundant Spirit substance, which I affirm to be the source of my prosperity.

(USE FROM MAY 20 TO JUNE 19)

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

A MONTH AGO I was taken suddenly ill with a dangerously high fever and severe pains all over my body, which seemed to grow constantly worse. I have been a Truth student for some time; so tried to quiet myself, but I could not seem to hold fast to any of the Truth statements and the law that I know so well. Friends wanted to call a physician, but I told them to telegraph you. Within the hour the pain left me. It seemed to be drawn up and out of my body a good deal as the sun draws moisture from the earth. I have been greatly improved in health and strength ever since. To me this was a very wonderful demonstration of God's love working swiftly. I am inclosing an offering with my richest thoughts of love and blessing.—*R. M. C., New York City.*

SINCE I REALIZED my perfect health, I wondered why I should have a breaking out on my chin. Two years ago I was told by a physician that nervousness caused this kind of eruption. Now that I knew I had no nerves, I felt that it should disappear. So I simply stopped thinking of it, forgot the ointment I used, and

in less than a week it had disappeared. This is just another proof of God's goodness and love.—*Mrs. D. L., Houston, Tex.*

SOME TIME AGO I wrote to you asking for help for my son, who had injured his ankle badly. His friends told him he would always be a cripple. Shortly after I wrote to you he began to walk without using a cane, and later the limp disappeared entirely. We are very grateful to you for your prayers.—*Mrs. G. B. C., Muncie, Ind.*

I AM VERY MUCH BETTER, and can sleep splendidly, which I was unable to do before asking for your prayers. I thank you, and may God's blessing rest on all branches of your wonderful work.—*Mrs. L. H. S., Lockport, N. Y.*

FOUR YEARS AGO my wife had rheumatism so badly that she could scarcely walk and would cry nearly all night with pain. In spite of treatment she grew worse, so finally she wrote to you for your prayers. She followed your instructions, in a short time she was relieved, and she is now healed and can walk everywhere. To God the glory, and to you our grateful thanks!—*W. A. M., Canton, Ohio.*

TEN YEARS AGO I was a wreck in both mind and body. My friends, knowing the condition I was in at that time, marvel at the wonderful change that has taken place in me. My heavenly Father led me to you through a copy of *Weekly Unity,* and today I am the picture of health. My faith would move mountains. May God bless your work. I praise and thank Him for His care.—*Mrs. E. V., Hampton, Oreg.*

NOT LONG AGO I wired you for your prayers for my husband, who was suffering from a hemorrhagic gastric ulcer. The relief was almost instantaneous, and Mr. C—— drove over a thousand miles in the next two days, with no ill effects. Please accept our

heartfelt gratitude for this wonderful demonstration of God's healing power.—*Mrs. M. C., Tulsa, Okla.*

Filled with Plenty

YOUR PRAYERS for Mr. K—— have opened one door after another. Everything is shaping up splendidly; peace, power, and plenty showing more every day. All good is with us, and I join Mr. K—— in thanking you for your wonderful coöperation and help.—*A. M. A., San Francisco, Calif.*

LAST YEAR I put all my affairs in your hands to straighten out for me, through God, and I left my purse open that currency might flow freely in. Now with the work I have, I have change in it all the time. I get so many blessings that are wonderful. Please accept my love offering with my blessing.—*G. C., Prescott, Ariz.*

SEVERAL WEEKS AGO I wrote to you for prayers for financial aid. Following your instructions, I began using the affirmation at once. Six days later my husband received notice that his salary would be increased, and soon after that his department was notified to prepare for an increase in business. This means another raise. Then we received a check in connection with a stock transaction that we had both forgotten about. For these vivid answers to prayer I am more than grateful.—*Mrs. J. S. T., Peoria, Ill.*

MY SON-IN-LAW has got a position, likes his work, and all is harmony with the other men in the office. So you see God has answered our prayers. The very gates of heaven seemed to open to us all, and we are very grateful to you for your help.—*Mrs. F. T. T., Erie, Pa.*

I PLACED MY AFFAIRS in God's hands, and through your prayers I was called back to work at my old job, without any Sunday work. This is a wonderful

demonstration, coming at a time when I most needed work, and it has convinced me that this is the real religion. I am very grateful.—*E. E., Muncie, Ind.*

He Shall Have Abundance

IT AFFORDS ME much pleasure to write you of the beautiful blessings that God has bestowed on me through my use of the prosperity bank drill. My demonstrations have been marvelous and success has come to me in many ways. God bless you for the work that you are doing.—*M. E. S., Los Angeles, Calif.*

I WANT TO TELL YOU of one of the many blessings I have received through the use of the prosperity bank drill. I was working only fifteen hours a week. The week after I received the bank I was given notice that I had been put on for twenty-one hours a week. Then a few days later I was given a thirty-hour schedule. I am very thankful for your help.—*E. E., Birmingham, Ala.*

THROUGH YOUR HELP I have received the blessing of praise, advancement, appreciation for my work, new friends, and renewed inspiration from Truth. This has all come to me through the use of the prosperity bank drill. I thank you and bless you.—*M. M., Sault Sainte Marie, Mich.*

NEVER, NEVER WILL I do without a prosperity bank! Since using the daily bank drill my husband's business gets better every day. I thank God for His abundant supply, and Unity for showing us the way to find our greatest help.—*Mrs. B. A. N., Belle Fourche, S. Dak.*

IT IS WITH JOY that I inclose my prosperity bank savings and thank you for your help the past few weeks. This is my third bank, and through daily use of the bank drill I have grown spiritually, always keeping my mind on God as infinite supply. I am very

grateful for your prayers.—*Mrs. M. L. R., Brisbane, Queensland, Australia.*

Search the Scriptures

I AM INCLOSING herewith the answers to the test questions. When I commenced the course I had not the slightest idea of leadership, but only of self-improvement. Thanks to your loving help I have been greatly benefited. Good must expand; so quite a few of my friends meet with me to study Truth every week. We are studying *Christian Healing* this winter as we studied *Lessons in Truth* last year. We are unfolding and growing in understanding together.

So you see you passed the good news along and it is being carried to many who need it. Again I wish to express my heartfelt thanks to Unity workers for the help they have given me during the course of lessons.—*E. M. W., Pueblo, Colo.*

My Help Cometh from Jehovah

I WANT TO EXPRESS my thanks for UNITY magazine —it is a tonic and an inspiration every time it comes. There have been great writers with a wonderful understanding of human nature, but surely nothing can surpass the food for the human soul to be found in Unity teachings.—*Mrs. M. B. R., Ameliasburg, Ont., Canada.*

I HAVE BEEN A READER of UNITY magazine for thirty-five years, and it has always helped me and filled a great need in my life. I am inclosing money to renew my subscription. God bless your work, and may it bring many more sheep into the fold.—*H. R. K., Healdsburg, Calif.*

I WANT TO THANK YOU for reducing the price of your periodicals to $1 a year. I do not understand how you can afford to do so when you are making them

more valuable than any other periodical at the same price. You are making them richer with each issue; indispensable to those who are seeking to learn the Christ way of living. May God bless every department of your great work.—*Mrs. J. B. G., Pittsfield, Ill.*

YOU CANNOT imagine the joy and comfort that I have received through the thoughtfulness of a very dear friend who subscribed to UNITY for me at a time when I needed it the most. God surely guided her hand. UNITY is a wonderful publication, and I am sure it carries its message of comfort and hope to thousands everywhere.—*J. K., Pittsburgh, Pa.*

Come . . . Hearken unto Me

I AM VERY GRATEFUL to Silent Unity for their prayers guiding my thoughts and feet into the right paths. I have felt so helpless for many years. It would seem that my life up to now has been without much direction. I have been blindly striving without results. I thank God and Silent Unity for their guidance.—*M. L. B., New York City.*

FROM MY HEART I acknowledge my faith in God, and I praise you dear folks at Unity for your guidance and the inspiration I have already received in His name. I am very grateful.—*M. P., North Bergen, N. J.*

AFTER A FEW YEARS' guidance by Unity teachings, I find myself renewed through and through. I am happy to have made such progress and growth in Spirit. The past year was filled with blessings, through Truth, and the new year has opened marvelously. I am very grateful.—*M. R., Kansas City, Kans.*

I Am the Light

THANK YOU for helping me, through a study of your illumined teaching, to find a deeper, more beautiful life. You have aided me tremendously in solving my problems and have given me faith that enabled me to

get hold of myself and secure a position at the Century of Progress and keep it until the fair closed. I am inclosing an offering with my sincere thanks.—*G. C. G., Chicago, Ill.*

SINCE I HAVE BECOME acquainted with your illuminating creed, I have been helped a great deal. Unity teachings are so real, so close to me, and I feel that at last I am headed in the right direction.—*T. H., Seattle, Wash.*

MY HEART IS FILLED with happiness and thanksgiving for the illumination and the many blessings received in abundance. The way has been opened for many wonderful opportunities, new contacts and friendships. And I have experienced an inner spiritual growth of consciousness of God. All praise to God and to Silent Unity for pointing the way.—*D. C., Detroit, Mich.*

Unto Us a Child

I HAVE A PERFECT BABY, born in October and absolutely healthy. Everything was normal, with no complications. We are very grateful, and these words come straight from my heart to you, who stood by me in my hour of need. God bless you.—*Mrs. J. T., Miami, Fla.*

MY DAUGHTER'S BABY was born last week after so short a labor and under such favorable circumstances that I believe this to be a real demonstration of God's help. The mother is doing splendidly, the baby is perfect, and we all are very happy and grateful. I am inclosing a thank offering in deepest gratitude. —*E. H. Y., Louisville, Ky.*

His Truth Is a Shield

ON JULY 4 I was standing on my cottage porch bidding good-by to friends who were leaving, when suddenly I saw a grass fire that had started about two hundred feet away, between my cottage and the

next. There was a strong wind blowing toward us, so we all ran for water. Cottagers on the other side of the lake started an electric pump, which controlled the fire there, but the blaze on our side was coming directly toward my cottage. People from passing cars stopped to help, using rugs, shovels, and brooms. I was frantic, first beating at the grass with a broom, then running for a pail of water. Finally I ran into the cottage to see if there was anything there that I could take out to use, when suddenly I thought of God. I stretched out my arms and cried, "O God, save my cottage!" Then I said, "Thanks, God, for saving my cottage." I ran back outdoors, and as I appeared on the scene, some one called, "Mrs. A——, the wind has changed." The fire took a different course towards the lake, and in a few minutes, was under control. To me, that was a direct and speedy answer to my prayer. No one could make me believe that there was not some power, God, and Father that heard and answered me.—*F. H. A., Traverse City, Mich.*

Father, I Thank Thee

I FIND UNITY teachings a very great help in these times. So many fine things have come to me since my acquaintance with Unity that I am quite able to ignore my material benefits, which seem at times to be slow in coming into realization. Bless you and the work that you are doing.—*H. N. A., Evanston, Ill.*

FOR THE PAST YEAR I have received *Unity Daily Word* and *Weekly Unity,* both of which I look forward to eagerly and enjoy very much. I read them through as soon as I receive them, always with a better understanding of Truth. I am sure that you will be happy to know that this has been the best year of my life. I have good health, and am free from fear and worry. The word Unity means everything to me. Bless you all. —*Mrs. J. I. H., Carnation, Wash.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

How can patience be developed?—*Extract from a letter answered by Silent Unity.*

Patience is an attitude of mind, characterized by poise and calmness, especially in the face of trying conditions. Whether one is patient or not depends on his view of life. If he is selfish and self-centered and lives in a material world, bound by his own interests, he lacks the qualities that go to make up patience.

The first requisite in the development of patience is spiritual understanding. A knowledge of the true character of God and of man enlarges the whole scope of man's thinking and helps him to find his center in God. When he is thus centered he is not easily made impatient. The larger his vision of life, the more freedom he feels, and he is spared the friction and vexation that come to man when he is centered in his own personality.

Love develops patience: "Love suffereth long, *and* is kind . . . seeketh not its own, is not provoked, taketh not account of evil . . . beareth all things, believeth all things, hopeth all things, endureth all things."

In this connection the following exercise may be of interest. Memorize the 13th chapter of I Corinthians (R. V.). Learn one verse each day and hold it in the silence, first repeating it aloud. The following day learn the next verse, going back each day to the beginning of the chapter, and in meditation holding the last verse learned, and so on until the chapter is finished. This helps to sow deep down in the subconsciousness these seed words of divine love, and gives

them a chance to bring forth far more than would be possible by merely reading or talking about love. Nothing is worth more to the overcomer than to be able to express in his life the many relations and activities of love mentioned in this greatest of all love poems.

A consciousness of power, dominion, and mastery is a factor in the development of patience. Negative people become impatient easily, while strong, positive people, who know that they are master of the situation, find that they have no trouble in being poised and patient.

A realization of the fullness of life helps also to make one patient. When every nerve is well nourished with abundant life the joy of living is always present and it is easy to be patient. When the nerves are starved, strained, and racked for lack of realization of life, irritability and impatience are usually manifest.

One of the greatest aids in the attainment of patience is that spiritual discernment which enables one to know the real from the unreal. It is very difficult to be patient with adverse conditions, if you believe that they are very strong and powerful and permanent, but if you know that only the good is true, and that the appearance of evil is a temporary condition that you can remedy by the exercise of love and faith, you can remain poised.

All the attributes of being enter into the exercise of patience, and he is most patient who incorporates into his every thought the divine qualities that are inherently his as a son of God.

Some time ago I requested you to pray for a neighbor of mine who was sick. I don't know if she can even read or write our language. She went to the hospital and the doctors found her in a serious condition. She has returned home and is still sick. I went to visit her and found her laughing at and making fun of people who pray to God for healing. I hate to go back to see her. I suppose I had better let her alone, don't you? She does not know much

about God or religion.—*Extract from a letter answered by Silent Unity.*

We bless the Spirit of truth within you that so earnestly tried to help your neighbor. Although what you have said has to all appearance caused ridicule and rejection, still the divinity within her will be touched and sometime, perhaps when she least expects it, the Truth of Christ will dawn upon her consciousness.

Regardless of whether it is recognized or not there is only one true way to be healed. Many people place their faith in outward resources, from which temporary comfort and relief may come, but even these resources are originally from God, since God is all there is!

New ideas, new experiences of Truth are being born into our life every day. They are so wonderful to us that we want to tell the world. Especially is it helpful to know that God is the one healing power. But we can do more to help others see Truth by living it ourselves and praying in faith, and telling them only when they make a definite request. Then of course they are receptive to the truth.

God loves the desire of your heart to serve His children, and He will forever guide you in ways of joy, peace, and true service. We are glad to pray with you at any time for any one you may desire to help. We are praying constantly, for all men in a universal way, that the kingdom of God shall be made manifest.

How will denying my debts help get them paid? How will denying debt keep me out of debt when I must have the necessities of life? If I deny that others owe me, will it not hinder their paying me?—*Extract from a letter answered by Silent Unity.*

Concerning your question about debt, we do not want you to deny the manifestation of a debt relation between yourself and another, but we want you to deny the expression of the things that led you into debt. In

overcoming the outer, we deal with the inner.

Deny the tendency that leads you into debt. Deny the thought of lack in your mind that shuts out the knowledge of the everywhere present substance of God. The real debt relation is not that which exists between yourself and another but that which exists between the spiritual man in you and the personal man. When the personal man has attained the wisdom and good judgment of the spiritual man, there is an order and harmony of Divine Mind from which the debt relation is absent. The sense of debt is within yourself. Do not pray for the money to meet your debts and needs, but pray for the inner means to obtain material substance. When spirit (divine knowing) in you makes contact with God (Divine Mind) you receive the wisdom, good judgment, and rich ideas that become manifest in the outer as supply. If others owe you, pray for the awakening of these spiritual qualities in them.

Do you think sometimes that one is to have an illness? that good comes out of it?—*Extract from a letter answered by Silent Unity.*

Lovingly and gladly we are continuing to bless you in our daily prayers. We behold you as God's perfect child, free from every negative appearance, restored to perfect wholeness.

Beloved, it is never God's will for His children to be sick, unhappy, or poor. God has created you in His own image and likeness. Your body is His holy temple.

When a person is ill, it is the result of some negative thinking and of holding the wrong thought picture. If he is willing to learn the lesson from the experience he is passing through, he will be healed body and soul, and his illness will prove to be a blessing in disguise. In illness one sometimes realizes the presence of God more than at any other time. God wants you to be strong and healthy, and when you are not, He is there to help you. God is the Great Physician. With Him all things are possible.

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Myrtle Fillmore's Dream Fulfilled

In the early days of the Unity work, Myrtle Fillmore had a very vivid dream, which so impressed her that she could not rest until she had set in motion plans for bringing her dream into realization.

Mrs. Fillmore dreamed that she was standing on a platform before a large audience, about to begin an address. She could make no headway with it, however, because of numberless children moving about the room restless and bewildered, who seemed to have no one to guide them. She appealed to the audience, voicing her appeal in these words: "What shall we do with the children? Who will take care of them?"

Then she seemed to feel an unseen force pushing her forward. A voice seemed to say, "This is your work."

She awoke, and the idea took hold of her that this dream had a special meaning, that children everywhere needed guidance, and that Unity should in some way reach these little ones. After much meditation the answer came to her. Unity should publish a magazine especially for children, a magazine that would teach them Truth ideas in their formative period and thus forestall their growing up in the negative beliefs in which her generation had been reared.

Entirely convinced that her idea was nothing short of an inspired one, she persuaded other leaders in the Unity movement to concur in her plan to publish a child's magazine. She wanted to call it "Wee Bits of Wisdom for Boys and Girls," and this title perfectly fits the aim and character of the magazine. But this name was too long for a magazine title, so it was shortened to "Wee Wisdom."

All this took place nearly forty years ago. Since that time *Wee Wisdom* has grown and grown, until it now finds its way into homes in all parts of the world.

And who can estimate the good that this magazine is doing in shaping the characters of boys and girls? *Wee Wisdom*—a beloved woman's dream fulfilled!

We Teach "Lessons in Truth"

Among Unity readers the week of February 1 was observed as "Lessons in Truth" Week. Hundreds of letters came to us expressing interest in our plan of devoting a week to the intensive study of this book of H. Emilie Cady's, which teaches the fundamentals of Truth.

No doubt many readers would like to keep right on with their study of *Lessons in Truth,* and to these we offer the Unity Correspondence Course. This course is one to be studied right in your own home under the guidance of experienced teachers who have proved to their own satisfaction the power and value of Truth. It begins with a thorough study of *Lessons in Truth,* chapter by chapter, the student being required to send in written answers to the questions that accompany each chapter.

Students constantly write of the help they derive from this course of study, and we commend it to any one who desires a good solid foundation upon which to build his understanding of Truth. A card will bring you full details about the course. Direct it to

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

"Thy Kingdom Come"

The world is entering upon a new era. People are seeking Truth as never before, and there is a great need of men and women who are fitted by study and training to become spiritual leaders of mankind.

With this need in mind the Unity Training School gives special attention to the training of students for leadership. Whether you wish to become a teacher of practical Christianity; to devote your life to the ministry of healing; or to prepare for spiritual leadership in any way, you will find courses to meet your need at the Unity Training School, which is conducted

at Unity Farm during several months each year.

The 1934 session opens June 4, and it would be well to enroll as far ahead of the opening date as possible, both for your own sake and for the convenience of the management in providing quarters and making other necessary arrangements. For full information about courses of study, living quarters, and so forth, write to

Unity Training School
917 Tracy, Kansas City, Mo.

Unity at Ellis Island

Ellis Island is the gateway to America for those who wish to settle here permanently. It is also the point of departure annually for many persons who bid farewell to American shores.

For the benefit of those who thus come and go a library is maintained, and our readers will be glad to know that through the work of Silent-70, Unity literature can be found on the reading tables of this library. A letter from the librarian speaks for the way it is received:

"I wish to express thanks for *Good Business, Progress,* and other periodicals that you sent last year to our library for use among immigrants and deportees on Ellis Island, New York Harbor. It is clean, fascinating reading material eagerly sought by the inmates of the institution. It is good seed in the proper field. We thank you for the past year's contribution, and hope to see you continue the same service this year."

Thus Unity literature welcomes newcomers to this country and bids godspeed to the departing ones. We have shared this letter with our readers, knowing that they rejoice to hear of the far-reaching work of Silent-70, our department that supplies Unity literature free of charge to institutions of all kinds the world over. This department is maintained by the generous love offerings of loyal friends.

Offered in Other May Periodicals

Remodeling

Bill Langdon was finding it hard to take the blows of adversity. Then, as a last straw, he took over for debt a shabby, run-down tenement that couldn't even meet expenses. But Bill found a way to remodel the property and his own life at the same time.—"Bless Your Troubles—and Everything"; *Good Business.*

God's Time Is Now

"Some day I intend to have a new home and a beautiful car." "Some day I shall take a trip abroad." You know these "some day" persons—perhaps you are one of them. If so, you will be interested in learning how to have what you want now instead of at some future time.—"Now, Not Some Day"; *Weekly Unity.*

Special Story Number

May *Wee Wisdom* might well be designated as "Special Story Number." This issue includes "The Stork's Nest" by Eleanor Hammond; "The Tale of Ticky Clock," a story for the younger children; and the doings of the Spartans.—*Wee Wisdom.*

The Presence

Negative thought fashions a veil that obscures God, but in Truth we cannot escape His love. God's presence attends us. Sooner or later He will steal into our heart, and His love will be reflected in our face.—"You Cannot Escape God's Love"; *Unity Daily Word.*

Know What You Want

If God were suddenly to appear in a cloud of glory and ask, "What shall I do for thee?" could you answer promptly, or only after much careful consideration? —"If I Wanted Work——"; *Progress.*

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Cen, Massey bldg
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe
Tucson— * Divine Truth Institute, 648 N 7th

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Cl, 16 W Alhambra
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, Woman's Club bldg
Berkeley— ** Unity Cl, 1176 Colusa
Burlingame— * Meta Cen, Metropolitan bldg
Compton— *** Unity Study Club, 311 So Acacia
Eagle Rock— ** Unity Cen, 2122½ Colorado
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western
§ Truth Center, 6633 Sunset
Inglewood— ** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 1812 W 7th; Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
North Long Beach— *** Unity Soc, Cerritos & Artesia
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 1017 7th
San Francisco— ** Unity Temple, 315 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post
San Jose— § Christian Assembly, 72 N 5th
Santa Ana— *** Unity Soc, 324 Hill bldg
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cl, (col) 745 Marion
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 321 S Mass
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, 409 S Orange
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, De Soto Hotel

GEORGIA

Atlanta— § Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
* South Side Cl, 4307 S Mich (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, LeClaire hotel
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— *** Unity Cen, Martin hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg
Louisville— *** Truth Cen, 1322 S 4th
* Down Town Truth Cen, Kentucky hotel; Broad Way Truth Cen, Breslin bldg

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield
§ Home of Truth, Hotel Vendome

MICHIGAN

Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, Maccabee bldg;
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 17 Dunn Block
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Buffalo— *** Unity Soc, 154 Lancaster
§ Buffalo Unity Soc, Statler hotel
Chautauqua— *** Truth Students Home, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Center of Truth, Hotel Roosevelt; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th
Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, Carter hotel
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— * Unity Cen, Dayton Industries bldg

Hamilton— *** Unity Temple, 117 Ross
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
*Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— * Soc Healing Christ, 236 S 13
§ Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, Nelson bldg
Nashville— *** Unity Truth Center, 2000 West End ave
§ Lily Condi Smith, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— *** Unity Study Cl, Driskill hotel
Dallas—*** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 175 Pitts, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— § Truth Cen, 720½ Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Leicester— * Emma Danson, 94 Upper Kent st
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— * L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
§ Truth Cen, Courtfield Gardens, Earl's Court
Manchester— *** Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place
** Practical Christianity Cen, 16 Royal Terrace

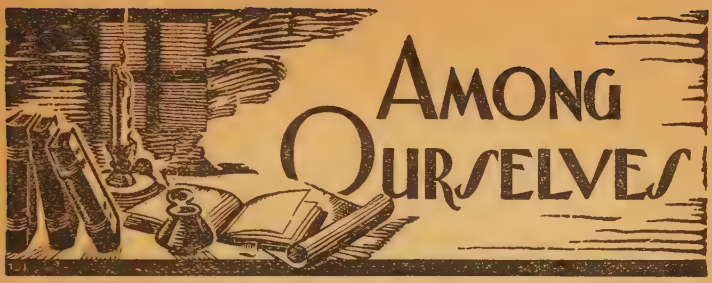
SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(All Unity periodicals $1 a year each)



New Envelopes

Heretofore we have had special Christmas and Easter envelopes made for the booklets *Holy Bread* and *The Song of Life*. We now have attractive envelopes so designed as to be appropriate for any season or for any purpose, such as a birthday greeting or a gift for a parting guest, and so forth.

The envelopes, which are sent free with the booklets, are open at one end, making the cost of mailing only one and one-half cents. Both booklets have attractive covers. Price, 10 cents each; $1 for twenty copies.

Which Do You Trust?

Do you look to God as your resource, your perpetual supply and support, or do you put your trust in the power of material riches? The chapter on "Love" in Charles Fillmore's book *Christian Healing* will help you to decide which is the wise course to follow. This book is full of rich ideas for the one who knows how to receive them. It is a textbook for the advanced Truth student comprising twelve lessons, each accompanied by questions to emphasize its teaching.

Sonship

"What is life all about, anyway?" many are hopelessly asking today, and Helen Wood, writing in *Unity* magazine, says that they will find no answer until they know sonship. The unbreakable tie of Christhood, she says, is a veritable bridge between heaven and earth, between godhood and manhood. In her article "The Christ of the Cosmic Path" to be published in May she explains the birth of the Christ consciousness and the soul's unfoldment into its highest expression.

A Word of Warning

Now and then we get word of some impostor who goes about the country claiming a business connection with the Unity School of Christianity.

Unity does not sell its magazines and books through house-to-house canvassers, nor does it offer to its subscribers any premiums, such as Bibles, sets of dishes, or the like.

Unity publications are now sold in leading news stands, book stores, and in Unity centers. Do not pay subscription money to strangers who are not positively identified as authentic Unity representatives.

Truth Solves Home Problems

Certain problems come up in every home where there are children, but in homes that practice the principles of Truth these problems are easily met. You will find in Alice L. Ruth's book *Truth in the Home* many suggestions for putting Truth into practical use. Thirty-three chapters make up its contents, and these discuss "The Ideal Home," "Harmony in the Family," "Joyful Service," and similar subjects of interest to mothers and homemakers.

Feed My Lambs

Many persons delight in doing missionary work, and we know of none that brings richer returns than the work of directing the thoughts of children toward the highest ideals of life.

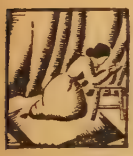
You may not be able to do personal contact work with children, and in some homes your efforts for good might be coldly received, but *Wee Wisdom* magazine can be your representative, and you can be assured that it will always be eagerly welcomed.

Many are the wonderful lessons it teaches by means of stories, pictures, and verse that are a delight to all children. In addition it has a number of features that encourage self-expression and provide constructive activities.

Your neighbor's child—perhaps you feel that he needs wise and kindly supervision. Your gift of a subscription for *Wee Wisdom* may be just what he needs to guide his footsteps into happier paths.

A New Card

Printed on a card, the much-loved *Prayer of Faith* can now be obtained by Unity readers in Spanish. This card is convenient for slipping into a letter or carrying in the purse. It is priced at 20 cents a dozen; $1.40 a hundred.



How Do You Pray?

Do you ever pray for something and seemingly get just the opposite of what you desire, and do you wonder why? Frances W. Foulks says in her book *All Things Made New* that she had this experience many times in the past until she located the barrier that stood in the way of her demonstration. In the chapter "Thy Will Be Done" she tells of this barrier and gives some helpful meditations that helped her to surmount it.

This Book Holds Its Friends

The Sunlit Way, by Ernest C. Wilson, when it first appeared made many friends that it continues to hold while making new ones. Perhaps this is because it is such a human, friendly book, and the experiences it records are real. In fact, the experiences are the author's own, his account of them having been written a little at a time out of years of living and testing Truth. As a result the book brings a message of joy and richness that has helped many persons to find the glory of the sunlit way of life.

Books For Vacation

In a short while now school will be out and the children will have plenty of leisure on their hands. Soon they will come to you with the familiar question "What can we do?" Will you be prepared with interesting suggestions? You can always fall back on books, and it is a help to have some appropriate ones with which to entertain the children.

Little Susie Sleep Ears and *White Stockings and Other Tales* you will find suitable for children from six to ten years of age. These delightful storybooks have large type and illustrations in color.

How Jimmy Came Through and *The Four-Leafed Clover* are fascinating stories for boys and girls ten years old or older.

How to Study "Lessons in Truth"

Lessons in Truth is primarily a textbook and should be studied carefully, paragraph by paragraph. However, it is advisable for new students to read the book through to the end before giving it special study. In this way they will gain a general idea of its message and be inspired to go into it more deeply.

This book comprises twelve lessons with accompanying question helps that lay a solid foundation for a Truth understanding.

A Larger Booklet

The Book of Silent Prayer is being reprinted. There is no change in the contents or in the price, but the page size is being increased to measure 4¼ by 6½ inches. Readers find in this booklet the wording of prayers to fit their needs at all times.

New German Booklet

Our German publisher, Mrs. H. A. Hahn, has brought out a new booklet, the title of which is "Allgegenwart Gottes" (Omnipresence of God).

Our friends who speak German will want a copy of this booklet, which they can procure by sending their order to Mrs. H. A. Hahn, Heilbrunner Verlag, Heilbronn am Neckar, Germany. The price is 80-Reichsmark.

Mr. Fillmore in the West

People all up and down the coast attended Charles Fillmore's recent meeting in Los Angeles. One of his lectures was delivered in the Shrine Auditorium, which is said to be the largest theater in the world, and on this occasion seventy-two hundred were in attendance, with several hundred turned away. Ernest C. Wilson, of Unity headquarters, went to Los Angeles to act as chairman.

Where God Abides

"Where there's plenty for each need;
Where there's naught of hate or greed;
Where there's love and kindly deed,
There is God."

"Where God Abides" is a poem in F. B. Whitney's booklet *Beginning Again,* one stanza of which we quote above. The message of this little booklet is an inspiration to enrich one's life by dwelling constantly "where God abides."

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies		.50
	Heal Thyself	cloth	1.00
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Lift Up Your Vision

A man once accompanied some friends to a chrysanthemum show. As he walked through aisles of gorgeous blooms, he found a penny lying on the floor. Unmindful of the beauty and richness of Nature's offerings he had eyes only for the ordinary things of life. Open your consciousness to God's rich gifts, which surround you in abundance, and they will begin to be manifested in your life.

The Prosperity Bank drill will help you to cultivate a rich consciousness. Send for a Bank and practice the drill while Silent Unity speaks prayers for your prosperity. As you save a coin a day to share *Unity* magazine with your friends, you will daily enrich your consciousness of God's abundant gifts.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks and I ask the prayers of Silent Unity for my prosperity. Please send *Unity* for one year to each of the friends whose names appear below, and I will save $3 in my bank to pay for my order.

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

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WORRY

Bars Success

"Worry is interest paid on trouble before it is due." From this standpoint many business people pay excessive rates on their troubles, real or imaginary, for worry has brought on more business failures than perhaps any other one factor. One thing is sure. The business man who indulges in worry erects a barrier between himself and the success that he desires.

GOOD BUSINESS magazine can help you to overcome the habit of worrying. It can help you to establish your business on a successful basis. Its message is for all business persons, executives, employees, professional men and women. Its fifty pages are full of stimulating, practical ideas, and it cites examples from the experiences of successful business people, actual instances of Truth put into practice.

GOOD BUSINESS is published monthly. Why not let it come to you each month with its inspiring message? A year's subscription will cost you only

One Dollar

God Will

All men believe in the existence of a supreme power.

The pagan believes his god to be all-powerful.

You believe that "with God all things are possible."

When all human efforts are vain, you turn to Him for help.

Why? Because you believe that He can help you.

Are you sure that He will help you?

You do not doubt His ability.

Do you question His willingness?

The world does not need a belief in the omnipotence of God; it has that belief.

Humanity needs a faith in the eternally earnest desire of God to help His children.

Transcend your belief that God can help you; know that He will.

—*George E. Carpenter*